

7

CHAPTER

PANCHADASI



TRUPTI DEEPA PRAKARANAM

(The lamp of Perfect Satisfaction)

Volume 1

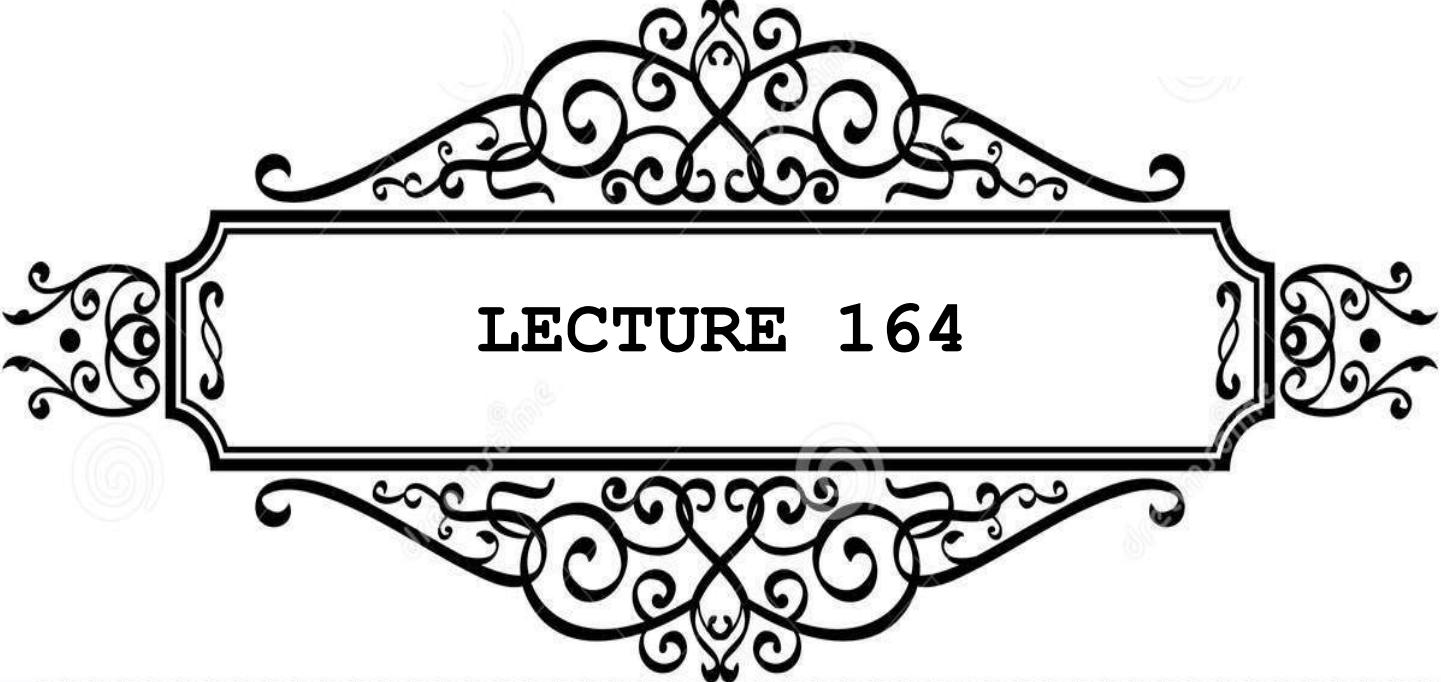
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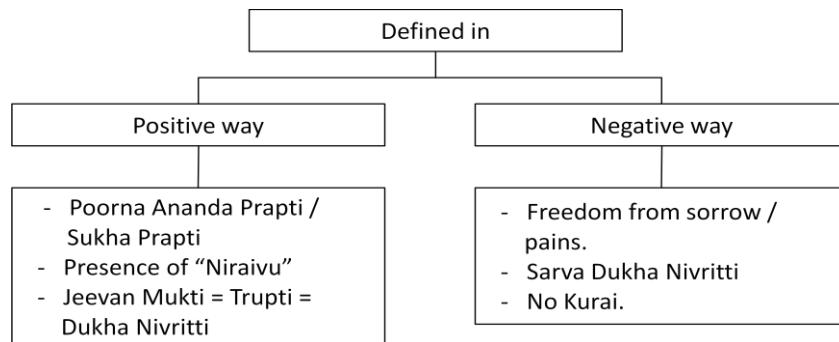


LECTURE 164

LECTURE 164

Introduction :

- **Lamp / Deepa :**
 - Clarifies / lights up / illumines.
 - Explains / enlightens
 - Trupti – Fulfillment – contentment.
- Trupti = Poornam / Contentment / Jeevan mukti.



Verse 1 :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥१॥

"When a man (Puruṣa) has realized the identity of his own Self with the Paramātman, desiring what and for whose sake should he allow himself to be afflicted following the body's affliction?" [Chapter 7 – Verse 1]

Brihadanyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छन्नकस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

Atmanam cedvijaniyad ayamasmiti purusah
kimicchankasya kamaya sariramanusamjvaret II 12 II

If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

- Every human being should know his Atma, the real nature.
- Purusha = Human being – not man.
- Atma not Vishwa / Teijasa / Prajna.. But Turiyam... shantam, shivam.... Sa Atma vigneya.

Chapter 6 :

- Original consciousness = Kutasta chaitanyam
Adhara Chaitanyam

- How to know Atma?
- Not as object but as I myself.
- “Ayam Aham Asmi Iti”.
- Turiya Chaitanya Atma – I myself am.
- Negate Vishwa / Teijasa / Prajna – Take Turiya Atma – as Aparoksha Atma Jnanam.

2nd Line :

- What is the benefit of Jnanam?
- Get total trupti / contentment / fulfillment / freedom from all desires.
- Freedom from all wants / desires.... Sarva Kama Nivitti.. To negate all desires.

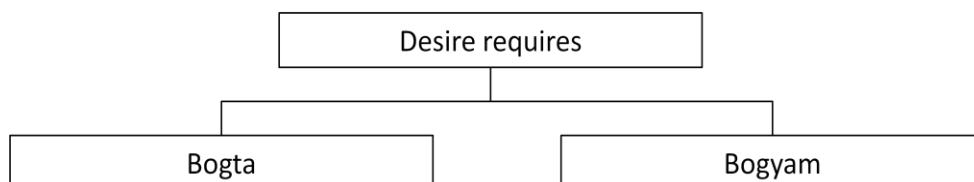
New Method :

- Desire possible only if there is desiring subject and desired object.
- Desiring subject = Apoorna Ahamkara / Bogta...

↓

Asks for things / world Bogya Prapancha

- If shops are there and no people... desire not possible.
- If people are there and no shops.. Desire not possible.



- After Jnanam, Bogta and Bogyam gone.
- Where is desire?
- Kim icchan.... What object of desire is there after Jnanam?
- After Jnanam, everything negated.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्वेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Bogya Prapancha Nisheda... 1st benefit.
- For which Bogta?
- Ahamkara – negates desiring object.... For whom?
- Bogta Jeeva Negated.
- After Jnanam – no desires.

Gita :

श्रीभगवानुवाच
प्रजहाति यदा कामान्सर्वान्पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.४४ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Karmas gone.. Trupti...
- How can that Jnani struggle in world doing actions with the Body?
- Feverish / Restless / Constant activity = Sa Jvaraha.
- Why Jnani struggles with Body?
- All struggles with Body?
- All struggles to fulfill desires.
- When Kama ends, activity ends.

Isavasya Upanishad :

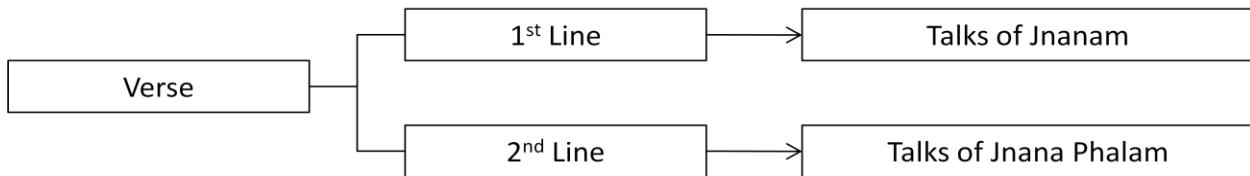
यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वं भूतेषु चात्मानं ततो न विज्ञुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanye-vanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

6. He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything.

Example :

- Puri in oil – until poornaha – full blown is Apporna.
- Goes here and there – shopping / jumping.
- Once full, Atman eva santushtaha – Atmana Truptaha...



- 297 verse analysis...

Verse 2 :

अस्याः श्रुतेरभिप्रायः सम्यगत्र विचार्यते ।
जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ॥२॥

In this chapter we exhaustively analyze the meaning of this Śruti. Thereby the perfect satisfaction of a man liberated in this life will be clearly known. [Chapter 7 – Verse 2]

- In 7th chapter – will analyse Brihadanyaka Upanishad : 4 – 4 - 12

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छक्षस्य कामाय शरीरमनुसंज्ञरेत् ॥ १२ ॥

Atmanam cedvijaniyat ayamasmiti purusah
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If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

- Samyak – Thoroughly
- Content of Jnani – Jeevan Mukta – will be clear.
- Vishadam = Clear.
- Vishadayate – Make it clear.

Verse 3 – 28 :

मायाभासेन जीवेशौ करोतीति श्रुत्वतः ।
कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ॥३॥

The Śruti says that Māyā reflecting Brahman, creates both Jīva and Īśvara. Jīva and Īśvara, in their turn, create the whole of the rest of the universe. [Chapter 7 – Verse 3]

- 1st level of teaching briefly – textual commentary.
- States of spiritual saddhana to get Aparoksha Jnanam and get benefit of Shokha Nivritti and Ananda Prapti.

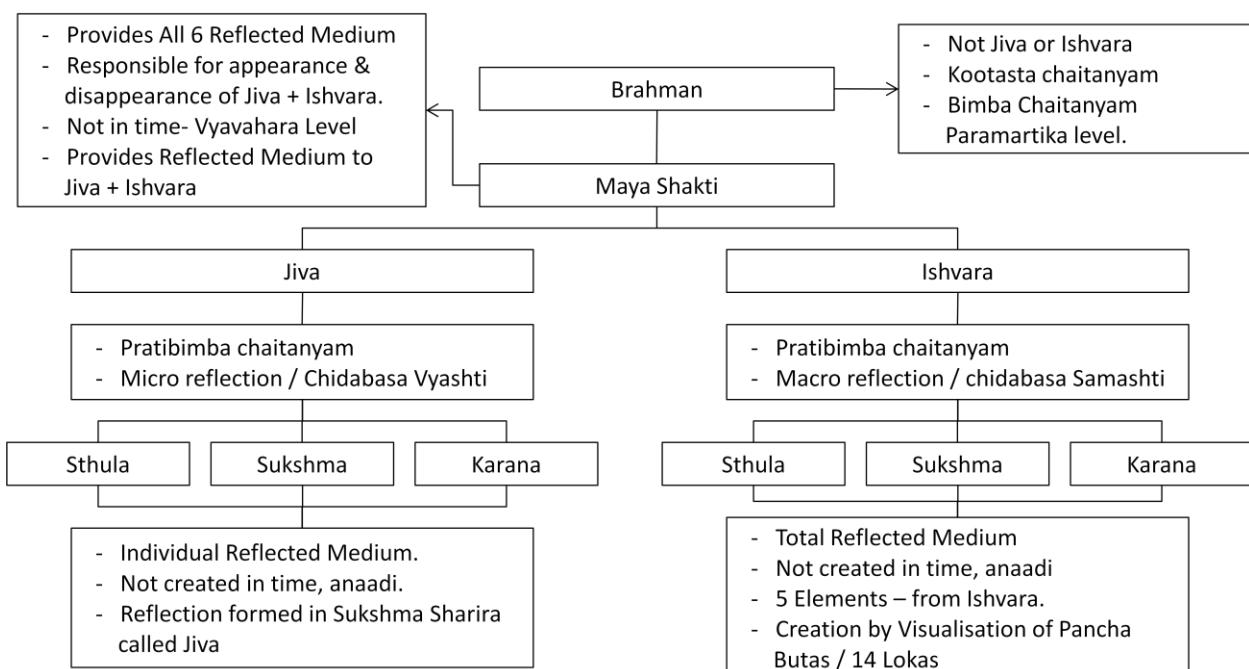
- Sadhana = Sapta Avastas.. 7 stages.
- Verse 29 onwards.. What are the 7 stages.
- Trupti Deepa Prakaranam = 7 stages of Spiritual Sadhana culminating into Trupti.. Total fulfillment.
- Poorushaha = Jiva.

Question 1 :

- How Jiva comes into being?
- Srishti – to introduce Jiva + Ishvara.

Question 2 :

- How are they formed?
- Both Jiva & Ishvara are Pratibimba chaitanyam.



- How reflection comes into being?
- Original consciousness come down to Vyavaharika level.
- Original Consciousness – Paramartika – Brahman – takes avatara at Vyavaharika level as Micro and Macro reflection.
- Panchadasi – 6 chapter = Micro – Macro reflection.
- One Kutasta chaitanyam gets reflected in Micro – Macro.



- How we get reflecting medium?
- Who is responsible to provide Reflected Medium?
- Maya provides 2 Reflected Medium.
- It is responsible for appearance of Jiva and Ishvara – Vyavaharically, empirically.
- Maya manifests Jiva & Ishvara in the form of reflected consciousness by providing individual reflecting medium and total reflecting medium.
- How it produces?
- By creating 2 types of reflections.

Vyashti Aabasa – Jiva.

Samashti Abasa – Ishvara.

- Without Maya, no Jiva or Ishvara reflection. Only Original Consciousness, which is neither Jiva or Ishvara called Brahma chaitanyam – Original Consciousness.
- How do you know all these?
- Upanishad teaches us this lesson.
- Narsimha Uttara Tapaniya Upanishad – studied in 6 chapter – Verse 133 – Chitra Deepa Prakaranam.. Same idea.
- Ishvara not created in time. Maya is Anaadi and Maya created Jiva + Ishvara is Anadi.
- Maya provides Reflected Medium – to Jiva & Ishvara.
- Jiva + Ishvara – Vyavaharika Satyam – Mithya only. Both Pratibimba chaitanyam.
- Jiva + Ishvara created the rest.
- 5 elements from Ishvara.
- Jiva or Ishvara alone can't create. Co-operative Endeavour.

- Karma important to decide svarga and Narakam.
- Done pāpams to suffer.



Verse 4 :

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारे जीवकल्पितः ॥४॥

From the determination of Īśvara to create, down to his entrance into the created objects, is the creation of Īśvara. from the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jīva. [Chapter 7 – Verse 4]

- Same verse – Chapter 6 – Verse 213

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारे जीवकल्पितः ॥२१३॥

From the determination of Isvara to create, down to its entrance into the created objects, the creation is only Isvara. The waking state, bondage and liberation, pleasure and pain are the creations of Jīva. [Chapter 6 – Verse 213]

- Ishvara creates objective universe.
- Jīva creates subjective universe and Sorrow out of universe, by developing attachment to that.
- Ishvara srishti begins by Visualisation of creation.. So Kamayata.
- Visualisation = Ikshanam – with mental eye of Ishvara called Maya.
- Visualisation = Maya Vritti = Ishvara Ikshanam.
- Ishvara sankalpa....
- Visualises Jivas Karma / phalam / which Jīva requires Manushya Janma / Born in USA – Singapore / svarga loka... cosmic Architect... creation starts, sukhma sharira created out of karana – Shariram...
- After creation of sukhma shariram, consciousness forms reflection in Suksma shariram called Jīva.
- This formation of reflection in sukhma shariram is called Anupravesha.

Taittriya Upanishad :

सोऽकामयत् । बहु स्थां प्रजायेयेति । स तपोऽतप्यतं ।
स तपस्तत्वा॑ । इदं सर्वमसृजत् । यदिदं किंच । तत्सूक्ष्मा॑
तदेवानुप्रविशत् ।

तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरूक्तं
चानिरूक्तं च । निलयनं चानिलयनं च । विज्ञानं
चाविज्ञानं च । सत्यं चानुतं च । सत्यमभवत् । यदिदं
किंच । तत्सत्यमित्याचक्षते

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 2]

- Until then total reflection was there individual reflection had not been formed.
- With Anupravesha, Jiva comes to manifestation.
- Before Jiva was there in Karana Shariram. Jiva comes to manifestation. Then Bagawan comes to Anantha Shayanam then Jiva takes over....
- Beginning from Visualisation upto entry into sukhma shariram – Vyashhti, Pratibimba chaitanya Rupena – Micro reflection – Srishti is formed by Ishvara.
- Jiva not yet come + can't do that.
- Once Jivas come and according to Karma of Jiva, Jiva will go thru 3 Avasthas.
- Jagrat, svapna, sushupti.
- How long one is awake / dreaming / sleeping depends on Prarabda + also type of dream.
- If prarabda back log, can't sleep – old age – Karma...
- Avasthas are Jiva srishti determined by Prarabdham.



LECTURE 165

LECTURE 165

Verse 1 + 2 :

- Introduction of chapter 7 = Trupti / Jeevan mukti attained through Atma Jnanam.

Brihadanyaka Upanishad :

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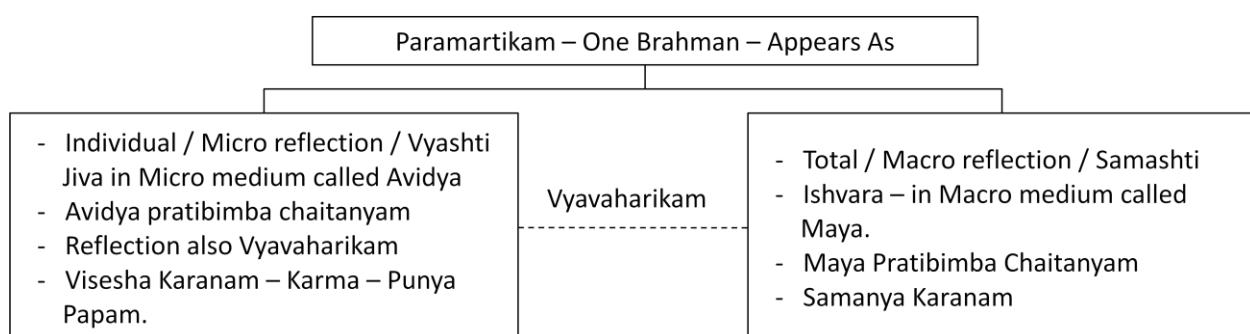
- Atman chet vijaniyat – Ayam iti Purusha.
- Verse 3 – Verse 28 – 1st line commentary – Purusha = Jiva.
- Jiva born out of this creation.
- If 3 How Advaitin? Brahman / Avidya / Maya?
- Maya – Avidya – Anaadi.
- Don't ask from where they came.

when they came.

- One Paramartika Brahman appears as Maya and Avidya.

Waker appears as Dreamer and Dream world.

- Maya / Avidya – like Dreamer + Dream world.



- Maya / Avidya – can't be counted.
- Once reflection is formed, reflection also part of Jagat – Vyavaharikam.

- Entire Srishti is co-operative endeavour between Jiva + Ishvara (Partnership).

Jiva	Ishvara
- Gives blueprint thru Punya / Papa Karma.	- Has skill / experience / knowledge + Material for 12 Lokas – 6 Up / 6 down. - Which Uttama / Adhama Shariram will get what loka.

Verse 4 : Jiva

- Was there in Karana shariram not active.
- Becomes active when Sukshma Pratibimba Chaitanya is formed by Pravesha Tat-srishtva...
- Jiva goes thru 3 avasthas...

When Sukshma fully functioning → Jagrat

When Sukshma partly functioning → Svapna

When Sukshma dominant → Sushupti

Brahman as Ishvara :

- Visualisation – upto entry into sukshma shariram – is job of Ishvara.
- Pancha buta Srishti – Chaitanyam Reflection in Sukshma Shariram.
- Individual chaitanyam formed and Jiva Active..
- Keeping in view condition of sukshma shariram.
- Jiva goes through Waking / Dream / Sleep – problems.
- Jagrat – upto Moksha associated with Jeeva.
- Ishvara – doesn't require liberation. Has no bondage.
- Avasta Trayam refers to bandah.
- Moksha – refers to liberation.
- From Jagrat upto Videha Mukti.. Belongs to Jiva....

Verse 5 :

भ्रमाधिष्ठनभूतात्मा कूटस्थासङ्गधिष्ठपुः।
आन्योन्याध्यासतोऽसङ्गधीस्थजीवोऽत्र पुरुषः॥५॥

The substratum of illusions is Brahman, the immutable, associationless, pure consciousness, the Self of all beings. When through mutual superimposition Brahman becomes associated with the intellect, an association which is phenomenal and not real, He is known as Jīva or Puruṣa. [Chapter 7 – Verse 5]

Brihadanyaka Upanishad :

आत्मानं चेद्विजानीयादथमस्मीति पूरुषः ।
किमिच्छक्षस्य कामाय शरीरमनुसंज्ञरेत् ॥ १२ ॥

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If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

- Purusha – refers to Jiva (Chapter 7 – 297 Verses)

Who is Jeeva? Definition

- Buddhi Pratibimbita chaitanyam Consciousness reflected – located – formed in the mind is Jeeva.

What type of Mind?

- Mind which has no real relationship – Asanga with Original Consciousness.

Why no real relationship?

- Mind is Vyavaharika Satyam.
- Original Consciousness is Paramartika satyam.
- Therefore No real relationship – Asanga.
- Therefore Consciousness is reflected in the mind – which does not have real relationship with original Consciousness.
- Mind is only Vyavaharika Satyam.

How reflection is formed?

- By mutual transference of attributes.
- Anyonya adhyasa between Original Consciousness + Mind



Paramartika Satyam Vyavaharika Satyam

- In proximity, attributes seemingly transformed.

Original Consciousness	Mind
<ul style="list-style-type: none"> - Consciousness transferred to mind & Mind gets Consciousness / Reflection - Atma seems to have location and limitation. 	<ul style="list-style-type: none"> - Location / Limitation / which doesn't belong to Atma is transferred to Atma. - Inert mind seems to be sentient. - Original Consciousness transferred to mind as Reflected Consciousness. - Reflected Consciousness in mind is called Jeeva = Purusha.

What is Nature of Original Consciousness?

- भ्रमाधिष्ठनभूतात्मा



Adhishtanam / Substratum / Paramartika Satyam.

- Mind = Vyavaharika Satyam.
- Brahman = Mithya = Vyavaharika Satyam = Mind
- Mind = Reflecting medium.
- Reflected Consciousness alone = Jeeva...
- For reflecting medium, original Consciousness is



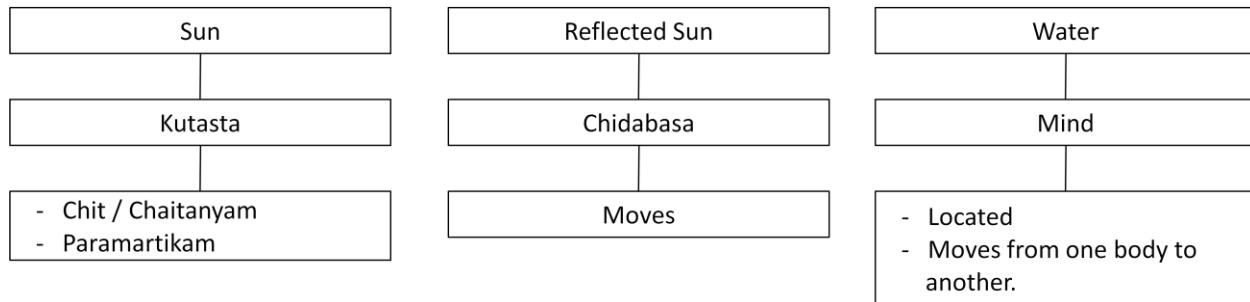
Adhishtana called Atma = Real I.

- I don't know that. Therefore I worry / struggle in life.
- Real I – neither the mind nor chidabasa but original chit Kutasta Asanga Chid Vabhuhu....

What type of Original Consciousness?

- Kutasta – Changeless unlike chidabasa – always subject to change.

- When mind disturbed, chidabasa disturbed.
- When sun reflected in water surface, reflected sun also is moving with water.
- When reflecting medium travels from one body to another, chidabasa also travels.

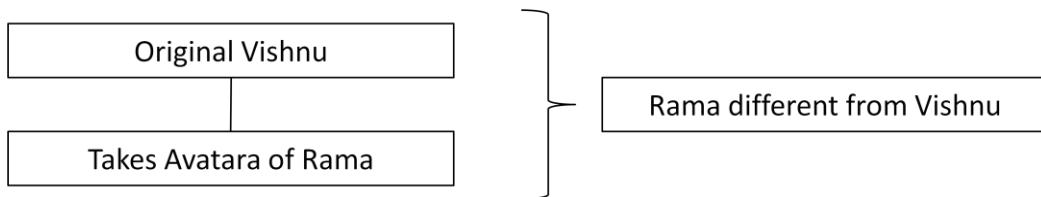


- Chit – Paramartikam takes avataram descending down.
- Reflected Consciousness is Avatara of Original Consciousness & Vyavaharika Satyam mithya.
- Is Chidabasa same as original chit?
- Is Reflection identical with original or different from original?
- Both identical and different.
- Don't ask where is picture – but we ask where am I? identifying with picture.
- This is my father / mother – means he is equating Reflection – image with original.
- Garlanding statue... visualising person... from one angle, original alone appearing as image.
- Therefore identical – ok.

Not identical :

- Statue – Inert
- Photo – Inert
- Father / I – Chetana

- Original Consciousness + Reflected Consciousness – has Bheda – Abheda Sambandha.
- In Shastra, talk as identical / different.
- **Chapter 4 – Gita :** I Revealed vedas in the beginning of Srishti. Not born recently...
- I as Avatar Vishnu + Original Vishnu different and identical.



- Therefore can say Rama = Vishnu
- Original Consciousness taken Avataram as Reflected Consciousness is called Jiva / Purusha.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Verse 6 :

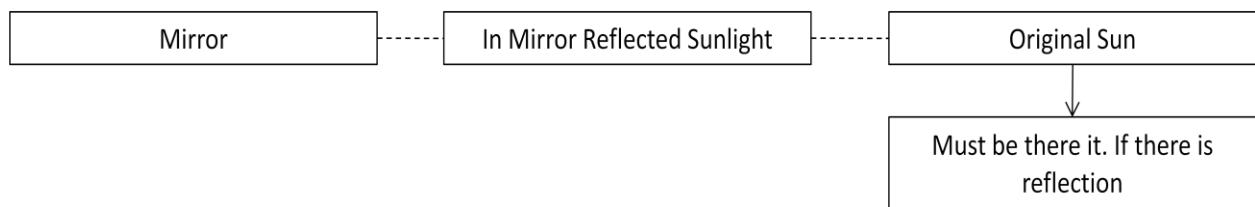
साधिष्ठानो विमोक्षादौ जीवोऽधिक्रियते न तु ।
केवलो निरधिष्ठानविभ्रान्तोः क्वाप्यसिद्धितः ॥६॥

Jīva, with Kūṭastha as his substratum, becomes an agent and seeks liberation or the pleasures of heaven and earth. Cidābhāsa, the reflection of pure consciousness, alone cannot be so, for superimposition is not possible without a substratum. [Chapter 7 – Verse 6]

- Reflected Consciousness Adhishtanam = Original Consciousness.
- When you use Jeeva, do you include Original Consciousness or not or only Reflected Consciousness.
- We give different name to Reflected Consciousness and Original Consciousness.
- Both always together.
- Understand Reflected Consciousness as Jeeva + Original Consciousness as Kutasta Atma.

- Reflected Consciousness + Original Consciousness inseparable – 2 reasons.

a) Original Consciousness – all pervading – wherever Reflected Consciousness is there, Original Consciousness must be there.



How do you know?

- Once you remove mirror, reflected sun light goes away but original sunlight continues to be there.
- If mirror goes, place should become dark.
- Abasa + Adhara chaitanyam together.
- Yatra yatra jeeva tatra tatra kutasta – Jeeva always includes Kutasta.
- Jeevo Braheiva na para.... Jeeva includes Kutasta.
- Jeeva and Kutasta goes thru Jagrat, svapna, sushupti, including kutasta.
- Can't leave because its all pervading.

b) Abasa Chaitanyam Mithya can't exist without Satya Kutasta.

- Isness borrowed from Kutasta.
- Jeeva is eligible candidate – Adhikari for pursuit of Moksha.. Sravanam / Mananam / Karma Yoga / Upasana Yoga... how?
- Not independently – but alongwith Adhistanam. Original Consciousness – Kutasta Chaitanyam.
- I am doing Sravanam.
- Pure Chidabasa doesn't exist.
- I – can't refer to Kutasta. Kutasta has no ears.
- Jeeva mixture Sa – Adhistana = along with Original Consciousness Kutasta sahit Jiva.

- Jiva = Reflected Consciousness + Consciousness.
- Mithya can't exist without back up of Satyam.
- Abasa Chaitanyam can't exist without back up of Adhara Chaitanyam.
- Reflected Consciousness can't exist without back up of Original Consciousness.
- Jeeva can't exist without back up of Kutasta.
- Isness borrowed from Kutasta – Chidabasa can't independently exist separately, distinctly.
- Is Jiva Satyam or Mithya?

↓ ↓

Chit part Chidabasa

- Is Ishvara Satyam or Mithya?

↓ ↓

Beneath as Chidabasa

Adhistanam Vyavaharikam

- Mix of both at any time, no pure Chidabasa Jiva or Ishvara.

Verse 7 :

अधिष्ठानांशसंयुक्तं भ्रमांशमवलम्बते ।
यदा तदाहं संसारीत्येवं जीवोऽभिमन्यते ॥७॥

When Jīva having the immutable Kūtastha as his basis wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world. [Chapter 7 – Verse 7]

- I = Jeeva + Kutasta
- Aham = Mishra Chaitanya Rupaha
- Abasa + Adhara Chaitanyam
- Till we do viveka, we don't know difference between Abasa + Adhara Chaitanyam
- Jiva part – more evident than Kutasta – Character.

- Ishvara / Adhara part – screen – non evident.

Reflected Consciousness	Kutasta
<ul style="list-style-type: none"> - Claim I am Samsari / Husband / Boss / Owner - Vishvam Pashyati Karya – Karanaya. - Maya Paribrahmita... - Agyana Avasta – Kutasta disclaimed - 3 States / 5 Koshas / 3 Bodies - Mithya 	<ul style="list-style-type: none"> - Adhistanam - Aham Brahma Asmi - I am Sakshi / Nitya / Sarvagata - Claim Kutastam - As Sakshi, disclaimed 3 states as Abasa reflection - Jnana Avasta.

Verse 8 :

भ्रमांशस्य तिरस्कारादधिष्ठानप्रधानता ।
यदा तदा चिदात्माहमसङ्गोऽस्मीति बुध्यते ॥८॥

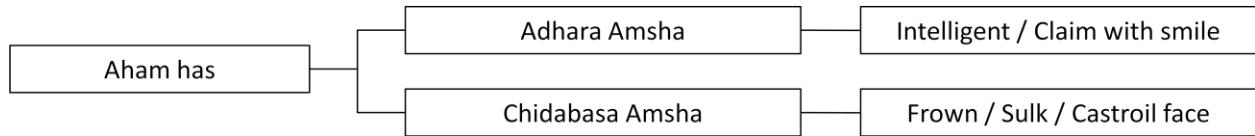
When Jiva gives up his attachment to his illusory portion, the nature of the substratum becomes predominant and he realizes that he is associationless and of the nature of pure consciousness. [Chapter 7 – Verse 8]

- Vedanta focuses on Adhara, Kutasta, Amsha – Adhishtana Amsha – of I.
- Nitya, Sarvagata, Sthanu... Gita 2nd chapter – Verse 12 – 25 Focuses in Kutasta part.
- Which deserves attention?
- Chidabasa – Mithya – insignificant.
- Mix is there but attention focused on Kutasta Amsha.
- Chidabasa Amsha of Aham withdrawn called Tiraskaraha... Ignoring, over looking, not counting. Mithya part of Aham is negated, falsified, sublimated and Kutasta is given importance.

Ashtavakra Gita :

- Start morning with Kutasta Pradhana.
- I, not Chidabasa I – related to mind. Because, Chidabasa is reflection in mind.
- Mind has linked to body, body has linked to children... Abasa Pradhana Aham.
- Start with Adhishtana Pradhana I, then it is Jnana Yoga way of life.
- When Kutasta is Pradhana, will say Asangaha Asmi.

- Never claim – I am Boss / Owner / Father / Son... relationship which is Sasangaha.
- I am Asanga Original Consciousness – I am free or bound depends on which part of Aham I claim.





LECTURE 166

LECTURE 166

Chapter 7 – Verse 8 – 298 :

Brihadanyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छक्षस्य कामाय शरीरमनुसंज्ञरेत् ॥ १२ ॥

Atmanam cedvijaniyat ayamasmiti purusah
kimicchankasya kamaya sariramanusamjvaret II 12 II

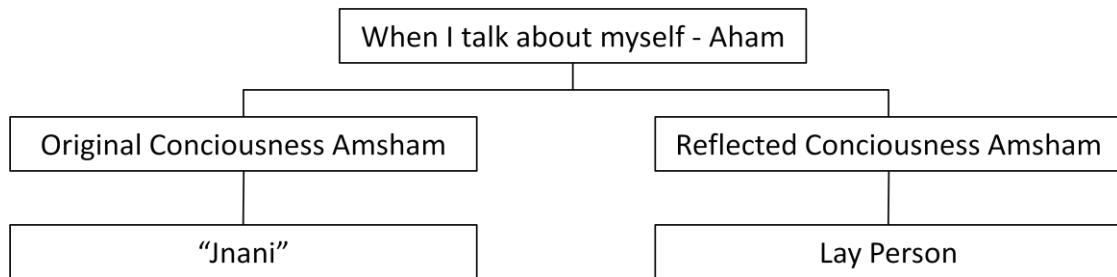
If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

- Analysis of Jeevan Mukti....
- Verse 3 – 28 – General interpretation of 1st line.

Mantra in Verse 1 :

- Purusha should know the Atma.
- Jiva / Purusha Atmanam Vijanyat.
- Jiva should know Kutasta Atma.
- Jiva = Chidabasa = Reflected Consciousness – Reflected in Buddhi / Mind.
- Reflected Consciousness = Jiva – That alone is Pramata the knower.
- Chidabasa can never exist alone.
- Mithya reflection can never exist separately / Independently.
- Reflected Consciousness presupposes Original Consciousness.
 False snake can never exist independently without a rope.
- Similarly false chidabasa can't exist independent of chit.
- Reflected Consciousness always includes chit.
- Jeeva = Chit Sahita chidabasa.
- Always Reflected Consciousness + Original Consciousness exist as Mixture.
- None exist alone.
- Wherever / whatever Reflected Consciousness – Original Consciousness is there – because Original Consciousness is all pervading + Adhishtanam.

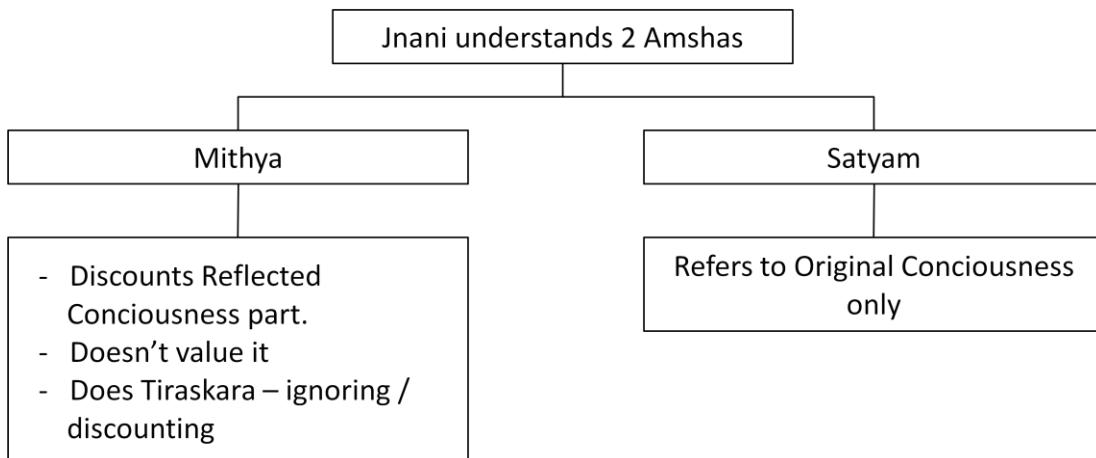
- Whenever Original Consciousness is there Reflected Consciousness may not be there, but as long as Reflected Consciousness is there, living beings are there, there Original Consciousness will be associated with Reflected Consciousness.
- In all living beings, no pure Reflected Consciousness or pure Original Consciousness exists. Mixture alone is there = Meaning of Aham.
- Original Consciousness Sahita Reflected Consciousness.
- Reflected Consciousness Sahita Original Consciousness.



Verse 7 : Lay Person

- Doesn't know I am mix of Reflected Consciousness + Original Consciousness. Refers to Reflected Consciousness part only.
- I am limited Jiva. Gone thru Several births / with travel. Children will do Sradha.. Refers to Reflected Consciousness Pradhana Aham verse 7.
- Brahmmam Sthaha – Mithya, Adhyasa chidabasa.

Verse 8 :



- Using Reflected Consciousness, keeping Reflected Consciousness.. Ignore Reflected Consciousness to say I am Original Consciousness = Baga Tyaga lakshanam.
- When I forget Reflected Consciousness + Refer to Original Consciousness, no Punarapi Jananam / Maranam.

Mandukya Upanishad : Karika

न निरोधो न चोत्पत्तिर्न बद्रो न च साधकः ।
न मुमुक्षुर्नैव मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah,
na mumuksur-na vai mukta ityesa paramarthata ॥ 32 ॥

There is neither dissolution, nor birth ; neither anyone in bondage, nor any aspirant for wisdom ; neither can thee be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – 32]

- In the wake of knowledge, Jeeva knows Aham Brahma Asmi, Adhishtana pradhana.

Verse 9 :

नासङ्गेऽहंकृतिर्युक्ता कथमस्मीति चेच्छणु ।
एको मुख्यो द्वावमुख्यावित्यर्थस्त्रिविधोऽहमः ॥९॥

(Doubt:) How can the idea of egoity arise in the detached Kūṭastha? you have to attribute egoity to it. (Reply:) 'I' is used in three senses, of which one is primary and the other two secondary. [Chapter 7 – Verse 9]

Purva Pakshi Important Question :

- Who says Aham Brahma Asmi.
- Chit or Chidabasa Kutasta



Pramata / Knower



Knower never can be Brahman. Can know / claim many things not Brahman.

- Brahman = Infinite = Brihat Tamatvat Brahma definition.
- Chidabasas pervasion upto skin level.

Chidabasas pervasion as Big as Reflected Medium.

- Reflection can't extend beyond my Skin / Nail / Hair your mosquito bite doesn't touch my skin.

Brihadanyaka Upanishad :

- Chidabasa doesn't pervade Nail / Hair.

↓

Otherwise, In Barber shop will scream.

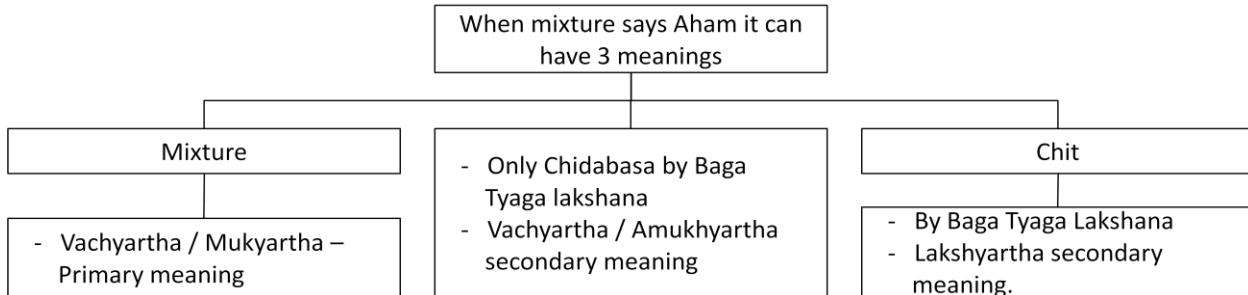
- Pain in head, not in hair.
- Chidabasa – not all pervading – can say many things.
- Therefore It can't say – I am Brahman.

Chit :

- Chit is Brahman – Not Pramata, Vakta/ Knower / Talker / Thinker.
- Can't say Aham Brahma Asmi.
- Need not know Aham Brahma Asmi. Doesn't have Samsara problem to say Aham Brahma Asmi to know.
- Chit – Can't say Anything.

Answer :

- Chit – Chidabasa mixture alone can say Aham Brahma Asmi.
- Pure Chit + Pure Chidabasa is not there.
- All individuals – mixture.
- Jagrat + Svapna – have Chidabasa called Viswa + Teijasa.
- Sushupti – Karana Sharira is there – Chidabasa there called Pragya.
- No Avasta in which pure chit exists.
- How mix claims Aham Brahma Asmi?
- One part Brahman – other part not Brahman.
- Question shouldn't come in rest of Jeevan Mukta's life.
- One who says is mixture.



Purva Pakshi :

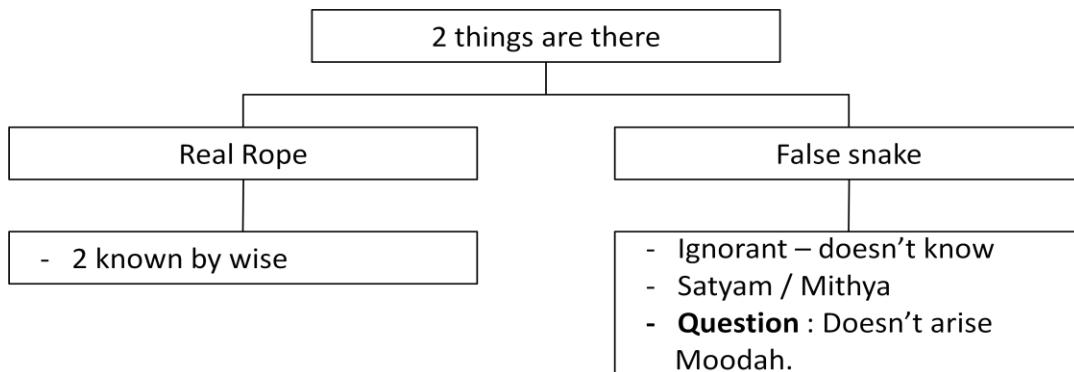
- Aham can't refer to Asanga – Kutasta – Adhishtanam.
- Chidabasa I – alone has capacity to say I.
- Original Consciousness – has no capacity.

Verse 10 : Very important portion

अन्योन्याव्यासरूपेण कृतस्थाभासयोर्वपुः ।
एकीभूय भवेन्मुख्यस्तत्र मूढैः प्रयुज्यते ॥१०॥

The immutable Kūṭastha becomes identified with the reflected intelligence, Cidābhāsa, due to mutual superimposition. This is the primary meaning of 'I' in which the spiritually dull people use it. [Chapter 7 – Verse 10]

- Aham – Mukhyarth – primary meaning refers to mixture.
- Nature of Kutasta and Reflected Consciousness mixed together by mutual transference of attributes combined together. Know there are 2 entities.
- Taken as one entity.
- This is a snake referred to rope.



Satya Amsha	Anruta Amsha
<ul style="list-style-type: none"> - Original Consciousness / Atma / Chit - Limitation of Chidabasa transferred to chit - Chit taken to be limited 	<ul style="list-style-type: none"> - Chid Abasa - Taken as Aham Satyam - Chidabasa taken as Real. - Reality transferred to Chidabasa.

Wise	Ignorant
<ul style="list-style-type: none"> - But they are experienced as one real finite Consciousness. Because of mixture of Original Consciousness + Reflected Consciousness. 	<ul style="list-style-type: none"> - See one finite Real Consciousness. - Finite – Not real - Real – Not finite

- Mix is Mukhyarth – Primary meaning of ignorant.

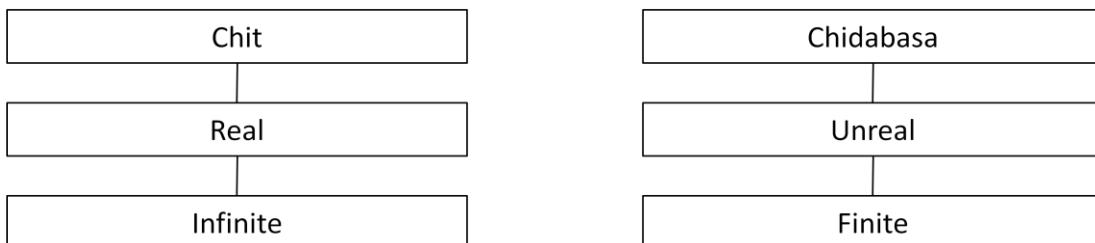
Verse 11 :

पृथग्भासकूटस्थावमुख्ये तत्र तत्त्ववित् ।
पर्यायेण प्रयुद्धक्तहंशब्दं लोके च वैदिके ॥११॥

'I' in the two secondary senses refer to either Kūṭastha or Cidābhāsa but one is differentiated from the other. The wise use the same word 'I' either in the worldly or in the philosophical sense, meaning Cidābhāsa or Kūṭastha respectively. [Chapter 7 – Verse 11]

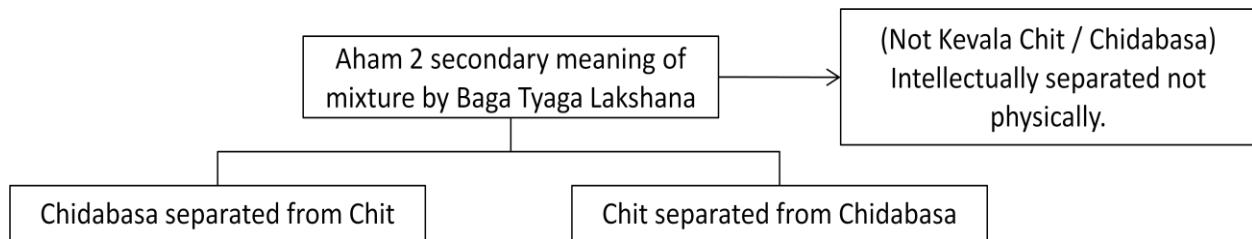
Secondary meaning – Lakshyartha :

- 2 secondary meanings used only by wise person.
- Wise can't mix up the 2. Viveki – of chit / Chidabasa.



- Most important part of Atma / Anatma – Viveka.
- Be intensely aware – Aham can refer to chidabasa mix or chit part after Sravanam / Mananam / Ninidhyasanam.
- In all we are separating Chit + Chidabasa only.
- When will wise refer to Chit and Chidabasa part.

Chit	Chidabasa Part
<ul style="list-style-type: none"> - Private Room / Mananam - Nantap Pragyam - Never / appears / disappears - Always is / "Being" - Shastriya Vyavahara – "Tat Tvat Asi" - Jnani knows – Aham Brahma Asmi - Tat Varith = wise – employs secondary meaning – Amukhyam 	<ul style="list-style-type: none"> - Laukika Vyavahara worldly transactions - Disciple of / born. - Jayanti – celebration for Chidabasa. - Vardanti – celebration for Chidabasa. - Appearance + disappearance only for Chidabasa. - Agyani employs primary – Meaning Vachyartham Mukhyam.



- Separated in my knowledge – Says / utters / speaks.

In Shastric Transaction / Veidika	In worldly transactions
<ul style="list-style-type: none"> - Chit / Kutasta - Only one total no mergence - No Vyashti / Samashti - Nitya Mukta Always - Lakshyartham 	<ul style="list-style-type: none"> - I will merge into Ishvara at death. - Vyashti merging into Samashti alone is Chidabasa. - Sharira Traya Pratibimbam of Jnani merges into Prapancha Trayam Pratibimba Chaitanyam of Ishvara. (Videha Mukti) - Vachyartham.

Verse 12 :

लौकिकव्यवहारेऽहं गच्छामीत्यादिके बुधः ।
विविच्यैव चिदाभासं कूटस्थात्तं विवक्षति ॥१२॥

From the conventional standpoint, the wise use the expression, 'I am going', meaning Cidābhāsa, differentiating it from Kūṭastha. [Chapter 7 – Verse 12]

- Wise during transactions – travelling etc refers to Chidabasa part.
- Mix – not going – chit can't go...
- Chidabasa alone goes Kutasta Vichutya
- Chidabasa intellectually separated from Kutasta.

Ignorant	Wise
- Applies to mixture	- Applies to Chidabasa

- Vivakshati – Intention difference – no difference.

Attitude difference in expression.

Verse 13 :

असङ्गोऽहं चिदात्माऽहमिति शास्त्रीयदृष्टिः ।
अहंशब्दं प्रयुक्तेऽयं कूटस्ये केवले बुधः ॥१३॥

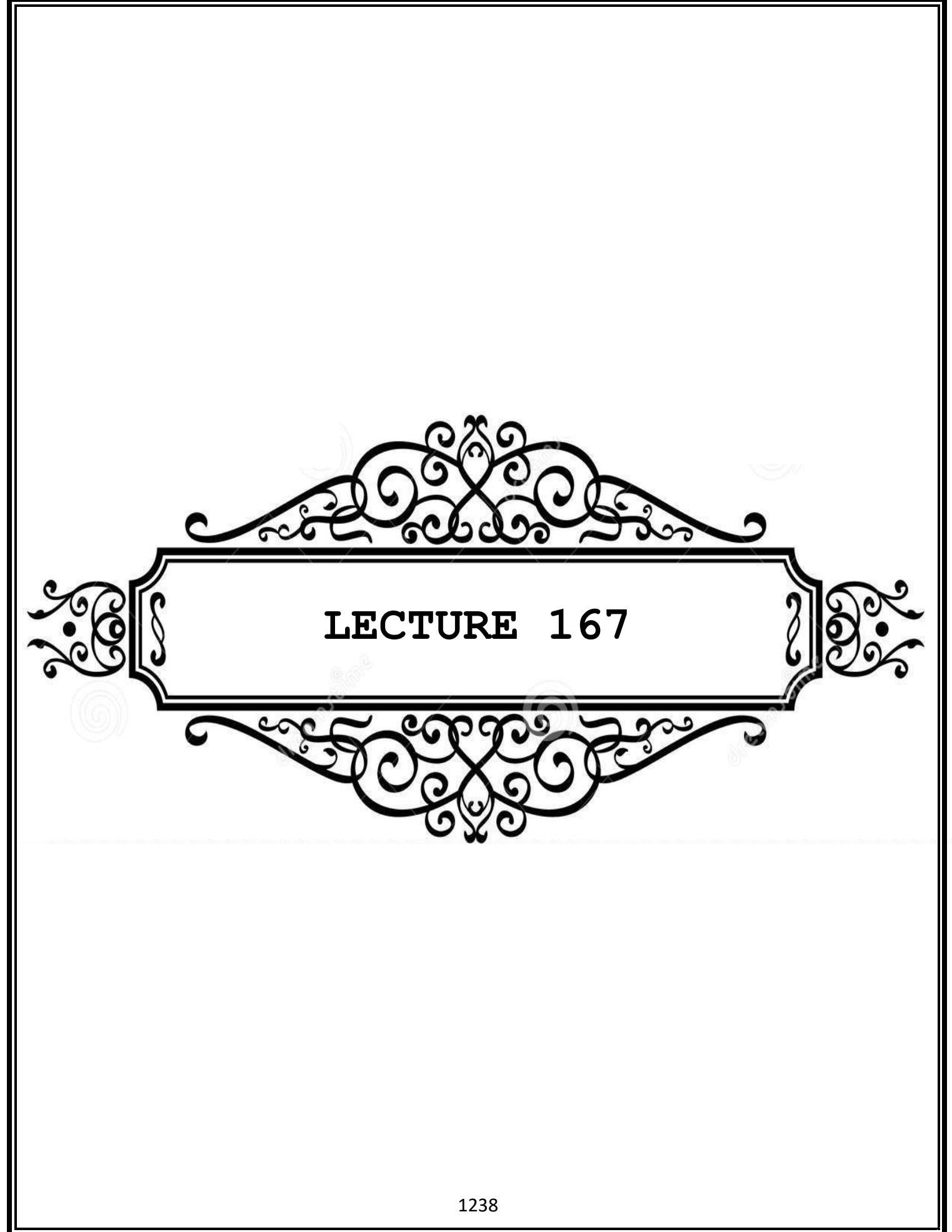
From the philosophical standpoint the wise mean by their 'I' the pure Kūṭastha. In this sense they say: 'I am unattached. I am the Spirit Itself.' [Chapter 7 – Verse 13]

- Shastriya Drishti applies only to Kutasta. Wise use Aham Shabda – (Prayunkte)
- In Vedanta class + in meditation – Punah Punaha – Aham – Asanga.. Both Kutasta + Chidabasa, there intention is only to refer to Kutasta.
- Chidabasa is never Asanga.
- Chidabasa is 1st connected with mind (Reflected Medium).
- Mind connected to Body.
- Body connected to Relations – Father / Boss / Sister.
- Uses (Prayunkte) Aham only in Kutasta part of mix.
- If Chidabasa goes away, then no difference between Jnani and object..
- Inert : Chit alone is there without Chidabasa.
- To separate Aham Chit Asmi, needs Chidabasa, should be Chetanam.
- I am Achetana Vastu without Chidabasa!
- Pure chit in terms of understanding – Kevala Kutasta.
- Aham chid Atma – Asanga Asmi.

↓

11th Verse : Loke... 12th Verse..... 13th - Vedika.

- 12th & 13th verses connected in Verse 11.



LECTURE 167

LECTURE 167

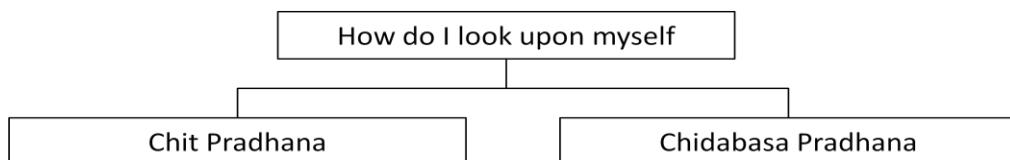
- Subject of Jeevan mukti – Brihadanyaka Upanishad 4 – 4 – 12.
- Verse 3 – 28 – Brief summary.
- Purusha should know Atma.
- Human being = Jeeva – Consisting of 2 portions chit and Chidabasa.

1) No pure chidabasa – because it is mithya and it can't exist independently.

- No pure chit – without chidabasa. It will not be a living being.
- Living being = Mix of Reflected Consciousness + Original Consciousness = Purusha = Jeeva.

2) When Jeeva focuses attention on Chidabasa Pradhanam, conclusion is :

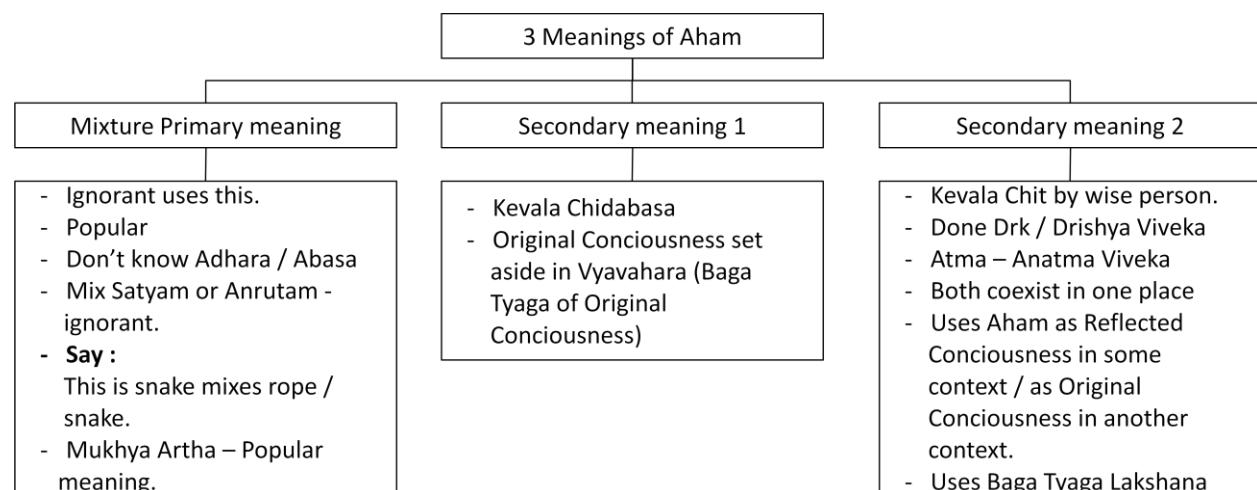
- I am Asamsari – fact, travelling from Body to Body.
- When focused on Original Consciousness – says – I am Asamsari, Muktaha.



3) Who says Aham Brahman Asmi?

Chidabasa	Chit
- Not Brahman because Mithya	- Brahman - Incapable of saying

4)



- Wise never uses primary meaning. Has no confusion.
- Wise uses secondary meaning 1 – Chidabasa (Laukika)
 - Wise uses secondary meaning 2 – Chit (Sastriya Vyavahara)
- I am Jnani status – also limited. Therefore Jnani never says I am Jnani – which refers to Chidabasa.
- Jnani status – knower category
- Ajnani status – not knower category

Belongs To chidabasa Reflected Consciousness

Manisha Panchakam :

- Jnani doesn't say – I am Jnani
- Claims : Braheiva Na Brahma vitu. "I am Brahman – not I am Jnani"
- Mere Shastiya Original Consciousness – secondary meaning 2 by Baga Tyaga.
- Pratasmarami.. Remember Original Consciousness at dawn of day.... I myself am appearing as Jeeva + Jagat / Ishvara.

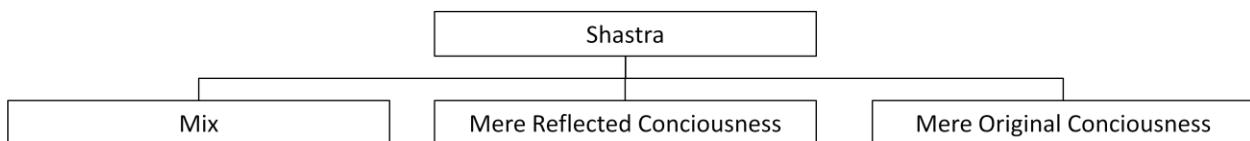
Verse 14 :

ज्ञानिताज्ञानिते त्वात्माभासस्यैव न चात्मनः ।
तथा च कथमाभासः कूटस्थोऽस्मीति बुध्यताम् ॥१४॥

(Doubt:) Wise or ignorant are terms that can be applied to Cidābhāsa and never to Kūṭastha. Then how can Cidābhāsa, who is different from Kūṭastha, say: 'I am Brahman or Kūṭastha'? [Chapter 7 – Verse 14]

Purva Pakshi : Question

- Purusha should know Atma - upanishad says.
- Upanishad giving instruction to know.
- Referring to knower principle – Jeeva.
- Purusha should know.. What is meaning intended by shastra.



- Is commandment directed to : Mix – Reflected Consciousness – Original Consciousness?
- Meaning applies only to knower principle - Reflected Consciousness – Because Original Consciousness not knower.
- Mix – can't know – Original Consciousness part.
- Therefore Purva Pakshi : It is addressed to only knowing part – Pramata – Reflected Consciousness part.
- Therefore only Kevala Reflected Consciousness part has to gain knowledge.
- Original Consciousness – Nirvikara – can't join in knowing action.
- Therefore Reflected Consciousness alone has to know.

Reflected Consciousness can know Atma – how?

- I am Reflected Consciousness and I have got another part Adhara Original Consciousness – only Reflected Consciousness is knowing.
- Reflected Consciousness doesn't have power to claim - I am Original Consciousness. Can only claim – I am Reflected Consciousness.
- Knower can never claim I am Asamsara.
- My Adhara Kutasta is Asamsari.
- Original Consciousness can't be referred to Aham.
- Aham can be referred only to Reflected Consciousness.
- Can say Original Consciousness is liberated, Adharam liberated.

Purva Pakshi :

- I am Samsari – gets Ananda. Vedanta says – I am free.

Verse Meaning :

- Knower status and Ignorant non knower status – both attributes knowerhood / non-knowerhood – are attributes. Both belong to Reflected Consciousness only, not Original Consciousness. Atma – Adhara – Kutasta Satya chaitanyam.

- I – Chidabasa – now Agyani become Jnani – Progress from Agyani Chidabasa to Jnani Chidabasa status.
- Can't claim – I am Original Consciousness.
- I have Original Consciousness as Adhistana / Adhara and that Original Consciousness is free.
- அவர் not நான்.
- He is free / Turiyam – Non knower is free.
- How Reflected Consciousness comes to know Kutastha Asmi...
- How Reflected Consciousness ever claims I am Original Consciousness.
- If it claims, it is Misconception / Adhyasa / wrong knowledge. It is erroneous knowledge not Jnanam.

Verse 15 : Very Important Answer

नायं दोषश्चिदाभासः कूटस्थैकस्वभाववान् ।
आभासत्वस्य मिथ्यात्वात्कूटस्थत्वावशेषणात् ॥१५॥

(Reply:) There is no harm, for Cidābhāsa has no real existence independent of Kūṭastha. An image in a mirror is not distinct from the object of which it is a reflection. When the adventitious factors are negated, only Kūṭastha remains. [Chapter 7 – Verse 15]

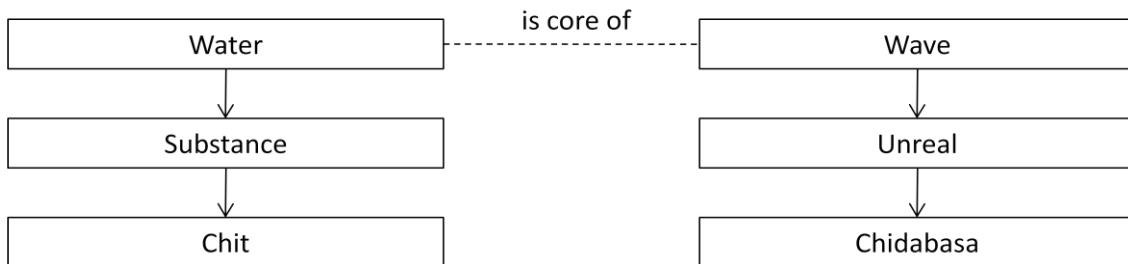
- For communication – Reflected Consciousness / Original Consciousness – Split given without this, can't explain :
 - Travel of Jiva
 - Atma is all pervading
 - Plurality of Jivas.
- Helps in communication but fresh problem 2 come. Separate substance like Desk + Swamy.
- 2 words – not 2 separately existing Consciousness. This is side effect of introducing Reflected Consciousness / Original Consciousness.
- Learn to say – I am Original Consciousness – Putting on mask of Reflected Consciousness in the emperical place.
- I – Original Consciousness myself am appearing as knower. Knowerhood is my own unreal mask, with unreal mask – Reflected Consciousness – I am claiming I am really Original Consciousness.

- Don't separate Original Consciousness + Reflected Consciousness as 2 things.
- Original Consciousness – Away + not call on mobile.
- Not deal it as 2 separate things.
- Wave recognises I am water.
- Wave – Mithya, Water – Satyam

Wave – Adhyastha – Water – Adharam

Swami Dayanad :

- Don't use constantly Reflected Consciousness / Original Consciousness, not 2 things.
- Reflected Consciousness doesn't exist as 2nd and as separate entity.
- Reflected Consciousness – Empirical appearance of Original Consciousness itself. Masked appearance of Original Consciousness.
- Original Consciousness is core of Reflected Consciousness.
- Original Consciousness is Svarupam of Reflected Consciousness.
- Rope is Svarupam of Snake.
- Reflected Consciousness can use I – which is its core.
- Therefore nothing wrong by saying I am Original Consciousness.
- Empirically masking + playing role of knower.
- Instead of saying – I have Original Consciousness somewhere and that Original Consciousness is free.



Upadesa Sahishri : 18 Chapter

- Never say I am chidabasa with chit.
- **Say :** I am chit, empirically functioning with mask of unreal Chidabasa.

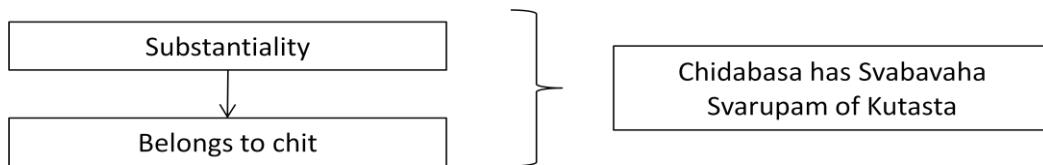
- Not inside me / below me....

Practice :

- I am chit with mask of chidabasa.
- Talkinghood / knowerhood / limitations, mask is unreal.

Verse Meaning :

- Ayam Na Dosha – this is not wrong.
- Chidabasa : Claiming I am chit is not wrong – why?
- Because chidabasa has chit as its very nature / content / substance.
- Chit – Chidabasa – not 2 substances.



- I am chit with mask of knowerhood empirically.
- Chidabasa mask is temporary vesham.
- I am chit – fact.
- Chidabasa can't be knower unless I am behind. Coat can't go to office.

Joke : Nasimddin Mullah :

- What is big sound.
- Just coat fell down. Why noise?
- When it fell down, I was inside that.
- Coat can't walk / talk.
- Chidabasa can't even exist because performer behind coat / chidabasa is the chit.
- With chidabasa coat, I am functioning as knower.
- Kutasta alone remains as reality. When he claims I am Kutasta.
- Since chidabasa unreal and chidabasa remains as I – because chidabasa is falsified at the time of knowing / claiming, I am Kutastaha.

Verse 16 :

कृतस्थोऽस्मीति बोधोऽपि मिथ्या चेत्रेति को वदेत् ।
नहि सत्यतयाभीष्टं रज्जुसर्पविसर्पणम् ॥१६॥

(Doubt:) The idea, 'I am Kūṭastha' is also illusory. (Reply:) Who denies it? Any motion attributed to the snake superimposed on a rope is unreal and cannot be admitted. [Chapter 7 – Verse 16]

- I am knower – some chit free. Part using I am chit.
- I am Kutasta – who is knower – How?
- I function as Mithya knower using mask of chidabasa.
- In the Vyavaharika Prapancha, empirical world, I – chit put chidabasa mask – unreal.
- I have knower role. Using knowerhood claim I am really chit only.
- Wave – water – 2 words.
- Wave need not refer to water as 3rd person, but can refer as 1st person – I am water.
- Thru Adhyasa chidabasa, I am atma.
- I am Kutasta Chit. Absolute reality – won't talk. Using mask of chidabasa, talking to you.
- I am writing with pen. Therefore become writer. Without pen not writer.



Incidental pen, not part of me

- Aham Brahma Asmi using Mithya Chidabasa, Mithya status, get knower status in Vyavaharika. Prapancha mask Mithya – knower status Mithya.
- Using knower status, know I am Brahman with Mithya chidabasa and mithya knower status, get mithya knowledge.
- Knowledge belonging to empirical world is mithya.
- Knowledge I am Kutasta.
- Kutasta saying, using Mask of chidabasa / instrument like you use pen.
- Bodha is mithya – Empirical knowledge unreal only. Purva Pakshi's statement.

Vidyaranya :

- Whatever Chidabasa does, Chidabasas function also Mithya.

Logic :

- If Rope snake is unreal / mithya, after knowledge I say snake goes away.
- Going away of snake unreal.
- Snake unreal, Snake movement unreal.
- Dharmi Mithya, Dharma Mithya.
- Substance Mithya, property / function Mithya.
- Chidabasa Mithya, Chidabasas action of knowing / process of knowing Mithya.
- Visarpanam = going away.
- Srip – Sarpati – Slithering / unreal only.

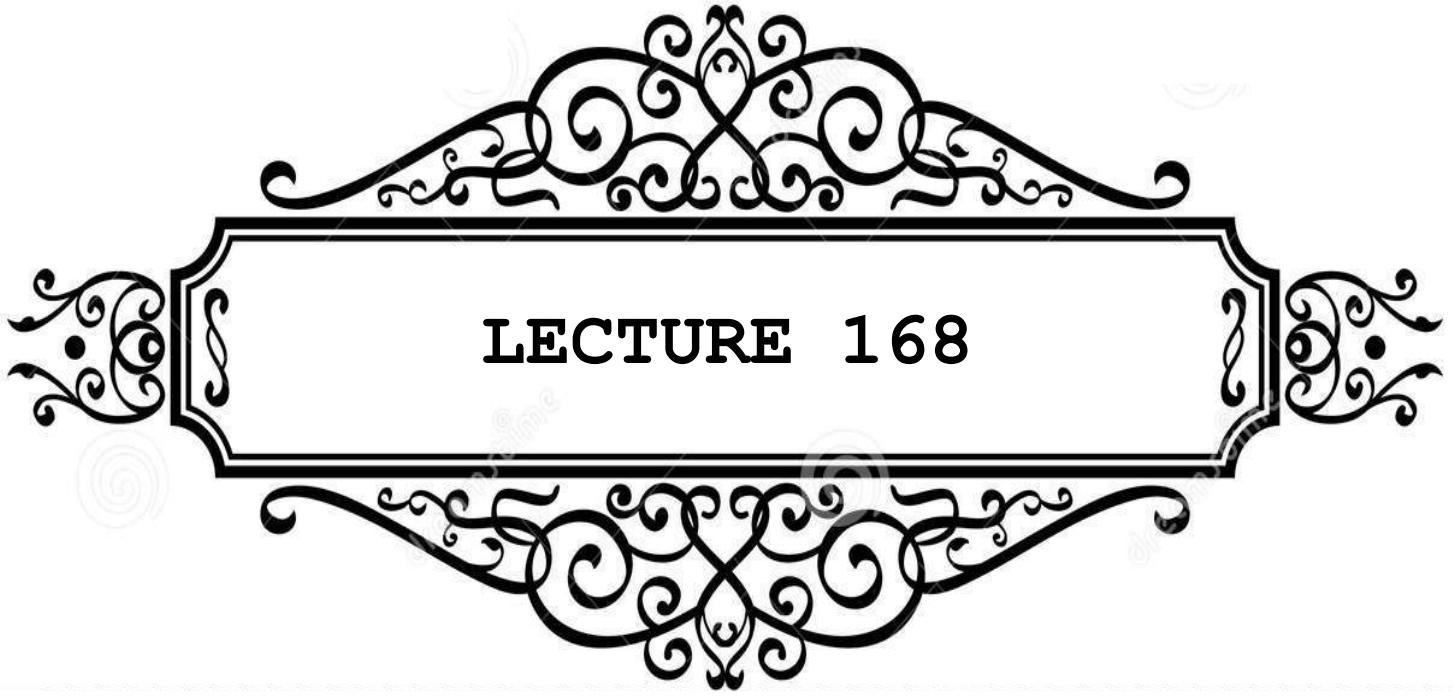
Purva Pakshi :

- Aham Brahman Asmi Jnanam Mithya.

↑

Not Satyam

- If knowledge unreal, liberation gained also unreal.
- **Example :** Global tour for Rs. 725 – Keep globe and go around – customer – Angry.
- What about liberation?



LECTURE 168

LECTURE 168

Verse 16 : Brihadanyaka Upanishad : 4 – 4 – 12

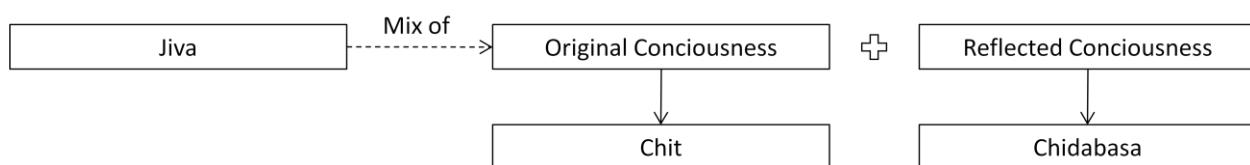
- Brief commentary on Brihadanyaka Upanishad : 4 – 4 – 12 – Verse 3 – 28.

1) Purusha Jiva – should gain knowledge of atma – real nature – Kutasta Svarupa.

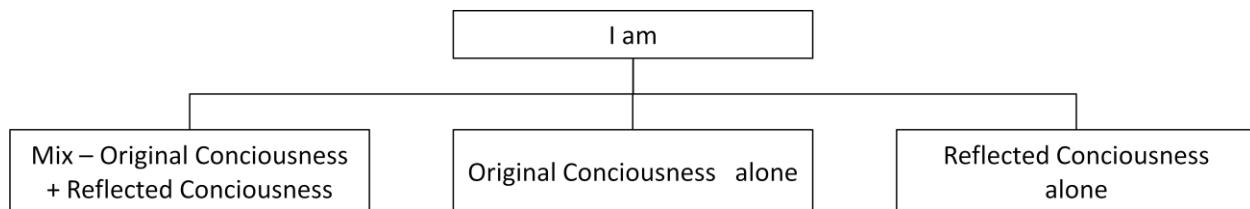
- Purusha Atmanam Vijaniyat....

Jeeva Kutasta Svarupam Vijaniyat.

2) What is meaning of Jiva who has to know Atma?



3) Who is knowing I am Kutasta?



Not mix :

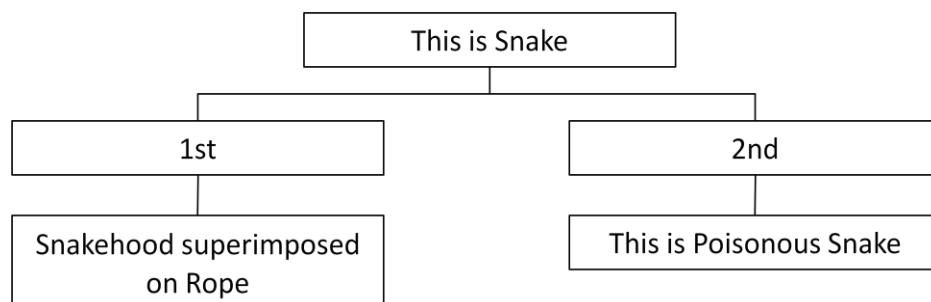
- Knowing capacity only with Reflected Consciousness.
- Kutasta is Nirakara.
- Doesn't have knowing capacity – not participant in knowing project. Mix cant say.

Not Chidabasa :

- Can't say Aham Brahman Asmi.
- It is limited chidabasa.
- Can only know Kutasta there is down below can refer as that Kutasta – Not say Aham Kutasta....

Vidya :

- When we use chidabasa, you assume it is separate entity, standing separately from Kutasta.
- And as though chidabasa can independently exist and function.
- Understand – Chidabasa can't independently exist and function.
- It depends on Adhistana Atma.
- Kutasta is very substance behind chidabasa.
- Therefore Kutasta alone with chidabasa medium is doing everything.
- Kutasta associated with mithya chidabasa is getting Mithya knowerhood also.
- All the time talk as Kutasta. Kutasta is only substance.
- Start as Kutasta... I – Kutasta – who am only substance have got a mithya chidabasa as my coat / medium / evolving... with chidabasa, I – Kutata get Mithya knowledge also.
- Who is knower?
- Chidabasa not knower.
- I – Kutasta – associated with Mithya knowerhood superimposed on me.
- Why is Mithya superimposed on me and its knowerhood?
- Because chidabasa is superimposed on me.
- 1st called – Substance superimposed.
- 2nd called – Attribute superimposed.



- Poison is also superimposed on Rope. Because Rope only substance.
- Knowership superimposed on substance Brahman – Atma.
- If available, I am Kutasta.
- I have Chidabasa – Superimposed on me.
- Because of Chidabasa, I have got Mithya knowerhood status.
- Who is knower?
- Kutasta knower with Mithya knowerhood superimposed on Kutasta.
- Since I am knower with Chidabasa medium, I can claim I am Kutasta Asmi.

Example :

- Instead of saying Pen is writer.
- We say : I am writer with the pen. Subject is changed.
- Instead of saying Chidabasa is knower, I change language.
- I – Kutasta is knower with super-imposed chidabasa.
- What is more important?
- Chidabasa knowerhood is Mithya.
- Doesn't affect my Asanga status.
- Kutasta with Mithya knowerhood. Says – Aham Kutasta Asmi – Aham Brahma Asmi.

Purva Pakshi : Question

- I Kutasta Satya Chit with Mithya Chidabasa Knowerhood gain Mithya knowledge.
- If waker in dream gets Mithya wife and Mithya son.
- Can Mithya knowledge give real liberation?

Verse 17 :

तादृशेनापि बोधेन संसारे हि निवर्तते ।
यक्षानुरूपो हि बलिरित्याहुलौकिका जनाः ॥१७॥

The idea 'I am Brahman' leads to the cessation of pleasure and pain of the world. There is a common saying that sacrifice offered to a deity must be appropriate to that deity. [Chapter 7 – Verse 17]

- What is liberation?
Freedom from Samsara.
- Is Samsara Satyam or Mithya?
If Satyam will never go.
- Brahman Satyam – eternal and if Samsara Satyam and never goes, all Sadhanas useless.
- Samsara Mithya... Moksha is elimination / destruction of Samsara....
- Departure of Mithya Samsara can't be Satyam. Whatever Mithya does is also Mithya. Liberation got by knowledge is Mithya.
- Why work so hard for Mithya liberation?

Vidya :

- Mithya liberation even though mithya is capable of removing Samsara.
- Has power to remove Samsara.
- For problem to go... Samsara.
- How Mithya liberation removes Samsara because Samsara also is Mithya.
- Mithya chidabasa.
- Mithya knowerhood / knowledge / liberation / Bondage.

Mandukya Upanishad : Karika

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah,
na mumuksur-na vai mukta ityesa paramarthata ॥ 32 ॥

There is neither dissolution, nor birth ; neither anyone in bondage, nor any aspirant for wisdom ; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – 32]

- In Paramartika Drishti, Chidabasa is not there.

- Therefore no knowerhood. No knowledge – liberation / Bondage....
- Therefore don't require liberation to negate bondage.
- All mithya but enough for our problem.
- To remove dream hunger – will require dream food even though food next to bed.
- Wakers food – Vyavaharika Satyam – no use in Pratibasika Satya Dream.
- Dream Waker – Pratibasika Satyam. It alone can remove dream thirst not Vyavaharika Jalam.
- Mithya bondage removed by mithya liberation and it alone can remove Mithya bondage. Because eliminator + eliminated should belong to same order of reality.
- If I know, Bondage is Mithya, won't have worked for liberation.
- Need not work for liberation – why? Its Mithya.
- Until I know Bondage is Mithya, I am going to look at it as Satyam.
- Nobody works for Mithya Bondage.
- Until I know it is Satyam, I work. Bondage real for me. Before knowledge, after knowledge, no need to try to remove because I know it is Mithya. Nobody works for removing Mithya bondage.

Ignorant	Wise
- Doesn't work for removing Mithya bondage because he doesn't know its Mithya.	- Doesn't work for removing Mithya Bondage because it is Mithya.

- Therefore whole thing drama.
- Samsara will go on.
- Don't require real knowledge for Mithya bondage to go.

Vidya :

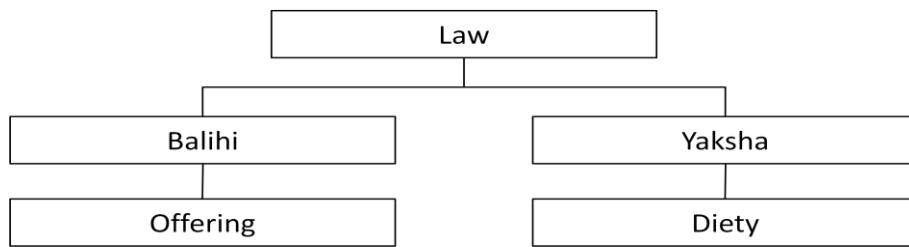
- Mithya knowledge more than enough to remove Bondage.

- What is reason?
- Bondage also Mithya.
- Law : Applied – offering to diety.



Neivediyam to Tamasa / Satvic / Rajasic diety.

- As is diety, so offering is.



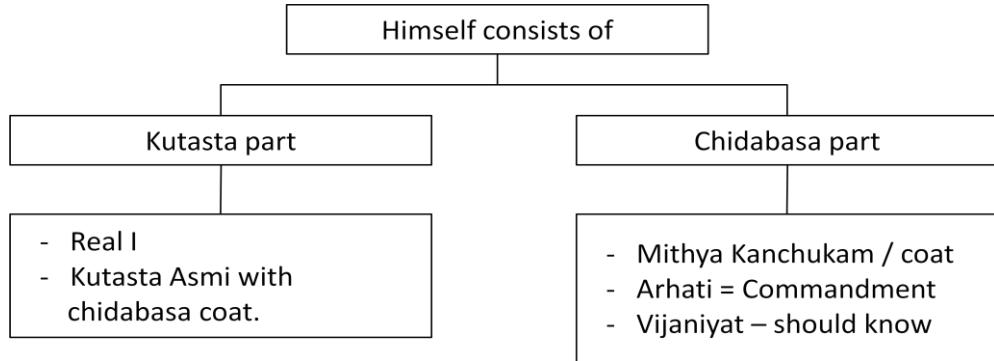
- Wakers Hunger – Wakers Food
- Mithya Bondage – Mithya Jnanam
- Yaksha Anucampaha Balihi.

Verse 18 :

तस्मादाभासपुरुषः स कूटस्थो विविच्य तम्।
कूटस्थोऽस्मीति विज्ञातुमहतीत्यभ्यधाच्छ्रुतिः ॥१८॥

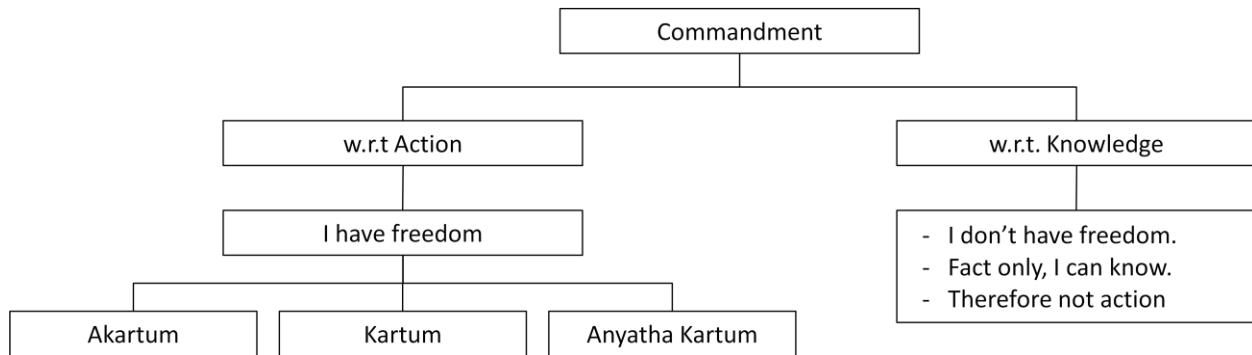
The Śruti says that Cidābhāsa, based on Kūṭastha and known as Puruṣa, should differentiate Kūṭastha from illusion, and that he is then justified in saying 'I am Kūṭastha (Brahman).' [Chapter 7 – Verse 18]

- Purusha = Abhasa purusha – chidabasa backed by Kutasta, with coat of Kutasta.
- Abasa Kanchukam.
- Traffic police officer with dress – gets power to stop 200 cars – with uniform – has power.
- Similarly Kutasta – powerless, with Kanchukam of chidabasa becomes knower with help of knowerhood does Viveka of himself.



Technical :

- Can there be commandment w.r.t. knowledge?



- Can't have commandment. How Vijaniyat?



- Vidiling – Arhati....

Sruti :

- One should know Atma.
- Atma Vara Drishtavya.. Srotavya... Mantavyaha – Ninidhyasityaha....

Brihadanyaka Upanishad :

- Commands 'Jiva' to know... Aham Kutastaha Asmi.....

Verse 19 :

असंदिग्धाविपर्यस्तबोधो देहात्मनीक्ष्यते ।
तद्वदत्रेति निर्णतुमयमित्यभिधीयते ॥१९॥

In speaking of himself the common man seems to be convinced of his identity with the body. A similar conviction about this Self as Brahman is necessary for liberation. This is the meaning of 'this' in 'I am this'. [Chapter 7 – Verse 19]

Purusha :

- **Brihadanyaka Upanishad : Atmanam Vijaniyat....**

आत्मानं चेद्विज्ञानीयाद्यमस्मीति पूरुषः ।
किमिच्छक्षस्य कामाय शरीरमनुसंज्ञरेत् ॥ १२ ॥

Atmanam cedvijaniyat ayamasmiti purusah
kimicchankasya kamaya sariramanusamjvaret II 12 II

If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

Known as :

- This Kutasta Atma – chaitanyam I am.
- What is pronoun – this – Aham?
- Represents clear direct, immediately, proximate Aparoksha knowledge.
- Asandigda – without doubt.
- Paryata – Vagueness
- Clearly distinctly – should be known.

What are you?

- This body I am.. Known doubtlessly / clearly today.
- I notion today in the body for the ordinary.
- I notion after Jnanam in the Atma / Kutasta, Nitya, Nirakara, Chaitanyam for the Jnani.

No Question :

- Will I get liberation – in this Janma – or next?
- Abidiyate – mentioned in Brihadanyaka Upanishad (4 – 4 – 12)

Verse 20 :

देहात्मज्ञानवज्ञानं देहात्मज्ञानवाधकम् ।
आत्मन्येव भवेद्बस्य स नेच्छन्नपि मुच्यते ॥२०॥

When a man is as firmly convinced of his identity with Brahman as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it. [Chapter 7 – Verse 20]

- Upadesa Sahishri – by Shankara (Chapter 4 – Verse 5) : I am Brahman as sure as I am body now.

Ajnani	Jnani
- Has Nishta in Local Biodata	- Has Nishta in Spiritual Biodata - Nantap Pragyam... - Fact not joke.

- I am Kutasta – ever free knowledge should be clear + sure knowledge.
- Can I have both of them?
- Aham Dehosmi + Aham Brahma Asmi – diagonally opposite.
- Dehatma Abimana – Dehi Atma Jnanam.
- One has to displace other.
- Dehatma Bodakam – Atma displaces - Aham dehosmi, Aham Guru Asmi.

Nirvana Shatakam :

न मृत्युर् न शंका न मे जातिभेदः पिता नैव मे नैव माता न जन्म
न बन्धुर् न मित्रं गुरुं व शिष्यः चिदानन्द रूपः शिवोऽहम् शिवोऽहम् ॥

Na Mrityur Na Shanka Na Me Jaati Bhedah, Pitaa Naiva Me Naiva Maataa Na Janma
Na Bandhur Na Mitram Guru Naiva Shishyah, Chidaananda Rupah Shivoaham Shivoaham

I do not have fear of death, as I do not have death. I have no separation from my true self, no doubt about my existence, nor have I discrimination on the basis of birth. I have no father or mother, nor did I have a birth. I am not the relative, nor the friend, nor the guru, nor the disciple. I am indeed, That eternal knowing and bliss, Shiva, love and pure consciousness. [Verse 5]

- Such a person will get liberated.
- Individuality can't coexist with Jnanam

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Means finitude

↓

Infinitude

Verse 21 :

अयमित्यपरोक्षत्वमुच्यते चेत्तदुच्यताम् ।
स्वयंप्रकाशचैतन्यमपरोक्षं सदा यतः ॥२१॥

(Doubt:) The term 'this' in 'I am this' refers to something knowable and that it cannot apply to Brahman, who is unknown. (Reply:) All right. Brahman as the Self is self-luminous and can always be directly experienced. [Chapter 7 – Verse 21]

- This used for directly in front of me – desk nearby – directly experienced.
- That far away....
- How its used for Kutasta not object in front – not directly experienced....

Vidya :

- Directly experienced as subject all the time – continuously experienced as subject.

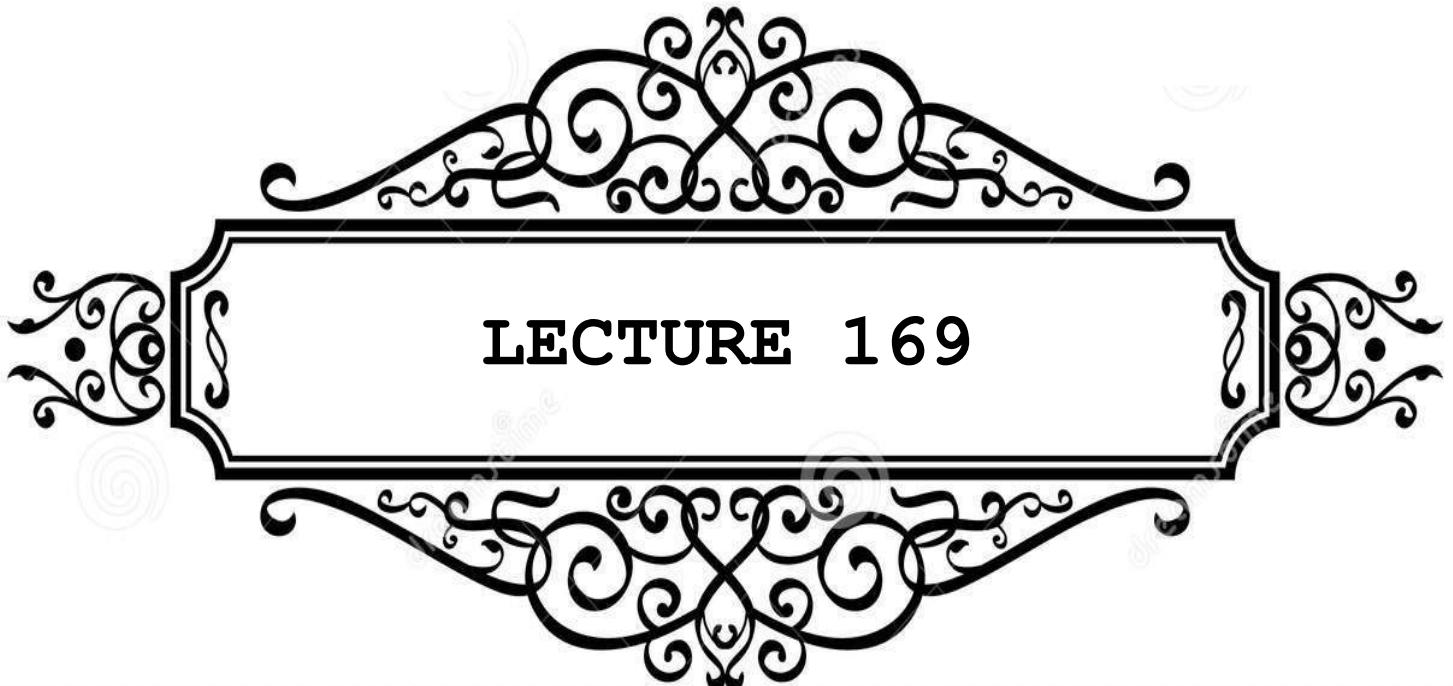
Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tatha Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrtaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataa Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- Balya dishu... called – Aparoksha Vastu.
- Not remote object but intimate entity. It is myself.
- **Question :** By Ayam – direct experience of object in front indicated.
- How Ayam used for not experienced object.
- Object / subject – directly experienced entity is common.
- Subject = Atma = Svayam Prakasha chaitanyam – Name for Kutasta.
- Aparoksham is directly experienced all the time.
- Hall – Temporarily experienced. Not in eve.
- Kutasta – ever experienced – “Now” – not in eve. Permanently directly experienced Consciousness this I am.
- Know this way to gain knowledge.



LECTURE 169

LECTURE 169

Verse 21 : Brihadanyaka Upanishad 4 – 4 – 12 : Verse 3 – 28

- Jivatma should know Kutasta chaitanyam which is his own real nature.
- How he should know Kutasta?
- “Ayam Asmi iti”.
- This Kutasta I am – mode of knowledge.
- Not that Kutasta – chaitanyam is there.
- This chaitanyam I am.

Question :

- Focus on Ayam in Mantra
- Ayam – this can be used only in Aparoksha Jnanam. Direct knowledge.
- How can I be Kutasta chaitanyam?
- Kutasta not known as object but as subject “I”.
- It is always directly experienced as subject.
- Svayam Prakashaha chaitanyam – self effulgent.
- Self experienced – always experienced directly as Aham.

Purva Pakshi : Question's

Verse 22 :

परोक्षमपरोक्षं च ज्ञानमज्ञानमित्यदः ।
नित्यापरोक्षरूपेऽपि द्वयं स्यादशसे यथा ॥२२॥

The Self is ever cognized. We speak of Its being known directly or indirectly, being known or unknown, as in the illustration of the tenth man. [Chapter 7 – Verse22]

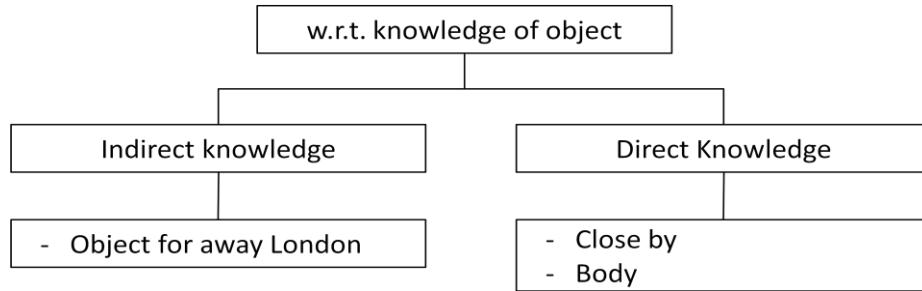
a) If Kutasta ever experienced, ever known to me, why do I talk of ignorance.

- Kutasta – Agyanam is a Myth! How can you talk about ignorance of Kutasta.
- Ever Experienced directly and known.

b) If Ignorance never possible, can't talk of knowledge of kutasta.

- Knowledge – defined as removal of ignorance.

- 2nd myth – Kutasta Jnanam + Agnanam ignorance.



- Kutasta – ever experienced subject can never be remote object.
- Kutasta – Myself – not far away.

c) Not Aparoksha Jnanam also – Adjective required only to differentiate.

- All crows black...

↓

No need to talk of black – no other color for crow.

- Aparoksha Jnana Adjective given only if there is possibility of Paroksha Jnanam – No possibility.
- Therefore no Aparoksha Jnanam...
- Agyanam / Jnanam / Paroksham / Aparoksham.
- W.r.t. Kutasta all are wrong expressions, none can be used.
- How Brihadanyaka Upanishad : says one should know Atma as Ayam Atma Asmi?
- Don't accept introduction...

Answer :

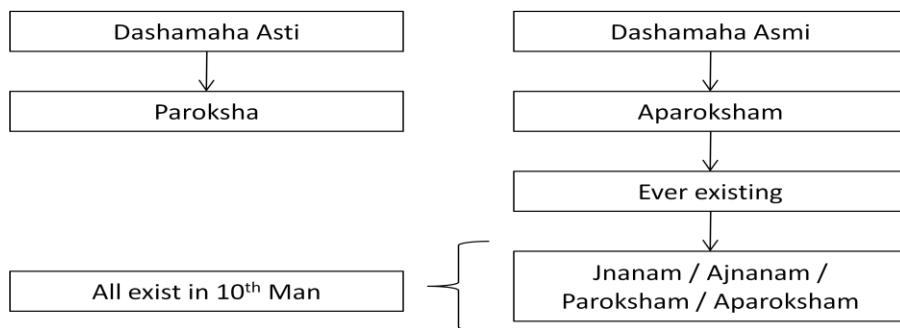
- 1) Agyanam possible – you are there.
- 2) Jnanam possible – you are there.
- 3) In field of Jnanam – paroksha / Aparoksha possible.
 - Therefore Study properly.

Verse meaning :

- Adaha → this... Ignorance + knowledge pair w.r.t. Kutasta... + Paroksha / Aparoksha pair.. Possible w.r.t. Kutasta chaitanyam even though kutasta chaitanyam is ever experienced directly as subject.

Example :

- Yatha Dashama.. 10th man and Rajju sarpa + this Example very famous.
- 9 + 1 leader went on picnic.. At beginning counts 10 & cross as river.
- Forgets self + disowns.
- Fact – Started worrying + crying = Samsara.
- Stranger brought all 9.. And told 10th Boy : Tat Tvam Asi.
- That you are looking for...
- Got Aparoksha (Direct) Jnanam of himself which was already present all the time. (Aparoksha).
- Dashamaha – Aham Asmi.



- Same possible in Kutasta chaitanyam also.
- Karna.. Kaunteya – Kunti Putra – Mistook Radheya.
- Ever experienced, available all the time.
- Ignorant of Kaunteya Jnanam all the time.

Kynti :

- Tat Tvam Asi – got Kaunteya Jnanam avastas in Journey of 10th Man.

Verse 23 :

न वसंख्या हतज्ञानो दशमो विभ्रमात्तदा ।
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तात्रव ॥२३॥

The tenth man counts the other nine, each of whom is visible to him, but forgets himself the tenth, though all the time seeing himself. [Chapter 7 – Verse 23]

- Nava Sankya Avruta Jnana.
- Extroverted – counting 9 outside – looking for 10th outside.

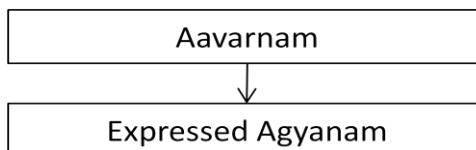
- Akruta Jnanam – Yastau... one whose discrimination was carried away in the involvement of counting 9.
- Vibramat – because of his delusion, doesn't know I am 10th – searching outside – at time of delusion / confusion.
- Doesn't know fact.
- By exclusion he must be the 10th – mixed because of absorption in 9.

Verse 24 : out of 298 Verses

न भाति नास्ति दशम इति स्वं दशमं तदा।
मत्वा वक्ति तदज्ञानकृतमावरणं विदुः ॥२४॥

Being himself the tenth, he does not find him. 'The tenth is not visible, he is absent' so he says. Intelligent people say that this is due to his presence being obscured by ignorance or Māyā. [Chapter 7 – Verse 24]

Stage 2 :



- In which a person refers to object of ignorance. Referring to object he says – I don't know.
- **Agyanam** : I don't know china exists 1000 years ago.

Never talked about china

- **2nd Stage : Aavarnam** : Know china exists + Chinese language exists but I don't know.
- Talking about unknown condition of Chinese language.
- I am missing 10th Man – don't experience in front of me... therefore he is nonexistent.
- Na Bhati... 10th Man – not appearing / known for me – Na Asti – doesn't exist – Lost.
- **Declares** : 10th Man neither experienced or existent.
- Aavarnam = Satta Bavaha Nishedaha.
- Negating himself – 10th man with regard to ever experienced 10th man. There is ignorance – Agyanam / Avarnam = 2nd stage.
- Thinks of 10th Man & Makes statement.

- He is lost. Expressed ignorance is Avarnam.
- Created by Agyanam... effect of Aavarna Shakti of Agyanam.
 - Presence of Agyanam
 - Aavarna Shakti becomes active
 - Vikshepa Shakti becomes active.

Verse 25 :

नद्यां ममार दशम इति शोचन्प्ररोदिति ।
अज्ञानकृतविक्षेपं रोदनादिं विदुर्बुधाः ॥२५॥

He is grieved and cries, because he believes the tenth to have drowned in the river. The act of weeping, a result of false superimposition, is due to illusion.
[Chapter 7 – Verse 25]

Active Vikshepa Shakti :

3rd Stage :

- Wild imagination – Vikshepa starts concludes = 10th died in river.
- Mru – Atmanai pati... Here Paramaipati.
- Why this prarabda – is the crying + Hitting against tree.
- When 10th discovered – grief crying end.
- Bump continues = Prarabda.
- Jnani – continues to have body.
- Body = bump caused during Agyanam continues for sometime even after Jnanam.
- Cutting / Hitting tree = Vikshepa Shakti.
- Caused by Agyanam – Vishepa shakti part of Agyanam.

Verse 26 : Prayer

न मृतो दशमोऽस्तीति श्रुत्वाॽप्तवचनं तदा ।
परोक्षत्वेन दशमं वेत्ति स्वर्गादिलोकवत् ॥२६॥

When told by a competent person that the tenth is not dead, he believes by indirect knowledge that he is alive, just as one believes in the existence of heaven on the authority of the Śruti. [Chapter 7 – Verse 26]

4th Stage :

- Dashama gets Paroksha Jnanam – 10th is there.
- Pray to deity – Anything lost – Pray to Anjaneyar – Make + tie curd rice.

- After 2 days Ring found... Get me 10th Man.
- Guru comes : 10th not dead

↑

Aaptaha – truth worthy

- Dashama got Paroksha Jnanam at time of Sravana kalam – thru Aavantara Vakyam heard there is 10th Man – very much there.

Conclusion :

- There is 10th man somewhere like Heaven is there in Katho Upanishad.

स्वर्गे लोके न भयं किंचनास्ति
न तत्र त्वं न जरया विभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loke na bhayam kinca-nasti,
na tatra tvam na jaraya bibheti ;
ubhe tirtva-sanaya-pipase,
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death): nor do they (the inhabitants of heaven i.e. Devas) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [I – I – 12]

- This is Paroksha Jnanam – thinks 10th faraway because teachers expression – Not You are 10th Man.
- **Teacher** : Sat Chit Ananda – Brahman – Somewhere.
- Will I directly realise?
- You listen with idea :

I have to come face to face... With Brahman... in Nirvikalpa Samadhi.
- Nitya Aparoksha Brahman – is the Reality!!.

Verse 27 :

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।
अपरोक्षतया ज्ञात्वा हृष्टत्येव न रोदिति ॥२७॥

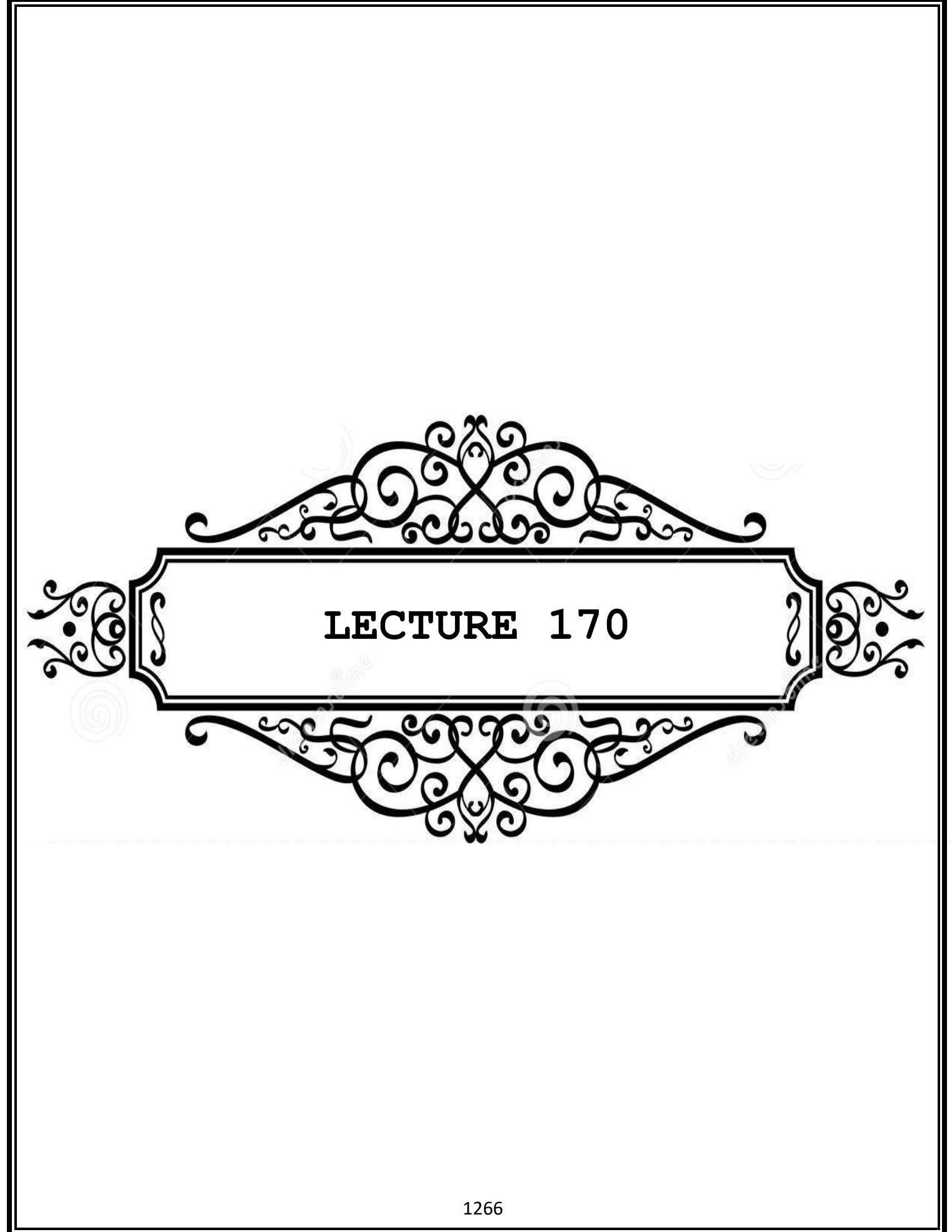
When each man is told: 'you are the tenth' and he counts himself along with the others, he stops weeping and grieving owing to the direct knowledge of the tenth, that is, himself. [Chapter 7 – Verse 27]

- 5th Stage
- 6th Stage
- 7th Stage
- At appropriate moment says : "Tat Tvam Asi"
- After counting 1 – 9, Dashama word has relevance.

} Apta Purusha Counts 1 - 9

Says :

- You are 10th – Revealed as himself.
- Not someone to be experienced in future.
- All the time ever experienced 10th man...
- **Only notion :** 10th Man to be experienced dropped.
- No new experience can come.
- Pradarshita : Fact revealed.
- Knows : 10th ever experienced.
- 10th : Not known as New experience.
- Eagerness to experience goes away.
- Jingyasu Nivritti = Aparoksha Jnanam.
- I am relaxed / liberated = Stage 5 : Aparoksha Jnanam.
- Then crying stops.
- Example : Cry for baby lost in accident comes from behind.
- **6th Stage :**
Shokha Nivritti wont be scolded by mother of 10th.
- **7th Stage :**
Sukha Prapti...
- Vedanta student has 7 stages – culminating in Ananda Svarupa....



LECTURE 170

LECTURE 170

Verse 27 :

- Verse 3 – 28 : Brief commentary
- Human should get Aparoksha Jnanam of Atma – his own real Nature.
- Brihadanyaka Upanishad 4 – 4 – 12 – Purusha Atmanam Vijaniyat.

Atma	Question 1
- Kutasta Chaitanyam	- If ever experienced, ever known, no Agyanam

Nityam	Question 2
- Aparoksha Vastu ever directly experienced by everyone	- Atma directly experienced – Nitya Aparoksham.... Yat Sakshat Aparoksat – Sa Atma Sarvantaratma.

- Atma directly known – how you can talk of indirect knowledge of Atma.
- Can't talk ever about Paroksha Jnanam of Atma.

3) If indirect not possible can't use "Direct – knowledge.

- How can you talk of Paroksha / Aparoksha?
- Question 1 : How Jnanam / Ajnanam?
- Question 2 : How Paroksha / Aparoksha Jnanam of ever evident Atma?
- Therefore why Vijaniyat – doubt should come?

1st Problem : 10th Man :

- Ever directly experienced – Had Dashama Agyanam.
- Therefore Dashama Ajnana / Jnanam possible.

2nd Problem : Revelation in 2 stages

a) 1st Stage :

- Consolation – Dashamaha Asti – Avantara Vakhyam.
- 3rd Person – there is 10th Man... Paroksha Jnanam of 10th Man who is all the time Aparoksha.

- Not Mahavakya....
- Got indirect knowledge – who was all the time directly Available.
- Initial stage – There is Brahman. All the time I am that Brahman...
- Aparoksha Vastunaha Paroksha Jnanam.

b) 2nd Stage :

- Bring all, after counting... Tat Tvam Asi... Mahavakyam
- I am Dashamaha – Paroksha Jnanam got converted into Aparoksha Jnanam.
- Both possible – in Kutasta Atma Vishaya.
- Consequence : Verse 27

Na Rodati... Crying halted.

Krishyati eva... Jumping with Joy...

Journey into Sapta Avasta... extended to seeker.

Verse 28 :

अज्ञानावृतिविक्षेपद्विविज्ञानतृप्तयः ।
शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥८॥

Seven stages can be distinguished in respect of the Self: ignorance, obstruction, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction. [Chapter 7 – Verse 28]

7 Steps :

1) Self Ignorance :

- Agyanam of 10th man.

2) Concealment / veiling :

- Ignorance expressed as I don't know – 10th Man. Therefore he doesn't exist.

3) Superimposition :

- Vikshepaha : False projection – erroneous notion – Natyaam Mameva Dashamaha....
- 10th died in river tragedy.
- Vividha Jnanam...

4) Indirect Knowledge :

- Paroksha Jnanam Dashamaha Asti.

5) Direct Knowledge :

- Paroksha Jnanam Dashamaha Asti.

6) Shoka Nivritti : Cessation of Grief

- Apayagamaha (Nashaha / Nivritti)
- Freedom from sorrow / grief.

7) Truptaya – Dual – Dvanda Samasa :

- Contentment / fulfillment / happiness.
- योजनीया - Extended to spiritual seeker also.

2nd Part of Brihadanyaka Upanishad Verse :

- Kimichan – Kasya Kamaya – Shariram Anusvanjaret



Not connected.

- Freedom from Shoka + consequently trupti.
- 2nd line Elaborated from 135 – 250 – 115 Verses.
- Now 7 states elaborate study.

Verse 29 – 47 :

- Analysis of 7 Avastas – w.r.t. I – individual.
- Kutasta Svayam Prakasha.

Verse 29 :

संसारासक्तचित्तः संश्चिदाभासः कदाचन ।
स्वयंप्रकाशकूटस्थं स्वतत्त्वं नैव वेत्ययम् ॥२९॥

Cidābhāsa with his mind devoted to the worldly existence does not know that he is the self-evident Kūtastha.
[Chapter 7 – Verse 29]

1) Agyanam :

- Chidabasa pradhana Jiva – Body – Asakta chitta... completely mind absorbed in Samsara / worldly life.

- This Jiva doesn't know his real nature, svatatva = Chit.
- Real Nature : Ever experienced Kutasta chaitanyam changeless Consciousness.
- कदाचन - At anytime.. No time to think of Samsara Asakta Chitta. This stage called Agyanam stage 1.
- San + Chidabasa.
- Samsara Sakta – Being Absorbed in worldly affairs Jiva has no time to know Kutasta.

Verse 30 :

न भाति नास्ति कूटस्थ इति वर्क्ति प्रसङ्गतः ।
कर्ता भोक्ता ऽहमस्मीति विक्षेपं प्रतिपद्यते ॥३०॥

'Kūṭastha is not manifest, there is no Kūṭastha' are the ideas that characterize the obscuring stage caused by ignorance. The Jīva further says, 'I am the doer and enjoyer', and experiences pains and pleasures, the result of superimposition. [Chapter 7 – Verse 30]

- Samsari doesn't have time for Kutasta Prasangaha.
- Adreshya Agrahya Aavarnam.
- Ashabda Asparsham....

Mandukya Upanishad :

नान्तःप्रज्ञः न वहिष्प्रज्ञः नोभयतःप्रज्ञः न प्रज्ञानवनं न प्रज्ञां नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं ज्ञानं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विजेयः ॥७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adristam-avyavaharyam-agravyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥7॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- What is Samsaras response?
- Na Bhati – something doesn't experience... anytime.
- Such Kutasta nasti – Nobody experiences... Nirguna... chaitanya.
- Loudly proclaims – No Kutasta.

2nd Stage :

- Expressed ignorance.. Aavarnam.
- Aham Karta / bokta Asmi
- Not Aham Kutasta chaitanyam asmi.

Kutasta	Karta / Bokta
- Nasti - Nabhati	- False notion, self misconception called Vikshepam. - There is false projection

- Agyanam / Aavarnam / Vikshepa over.

Verse 31 :

अस्ति कूटस्थ इत्यादौ परोक्षं वेत्ति वार्तया।
पश्चात् कूटस्थ एवास्मीत्येवं वेत्ति विचारतः ॥३१॥

From the teacher he comes to know of the existence of Kūṭastha indirectly. Then, by means of discrimination, he directly realizes 'I am Kūṭastha'. [Chapter 7 – Verse 31]

4th State :

- Because of Punyam, Interested in Vedanta.
- Vedanta talks about Kutastam – Achalam, Dhruvam.
- Upasana** : Kutasta Brahman Asti = Avantara Vakhyam.
- Brahman introduced as 3rd object.
- You are Brahman = Mahavakyam....
- Paroksham vethi.. Jiva Knows Brahman – indirectly.

↑

Indeclinable – Adjective to vethi – because Kutastaha Asti.

- Have Sradha / Bakti.. Can't conceive attributeless thing.
- Imagine without name / form / sound / smell / touch...
- Feels may not be there.
- Veda can't bluff. There is Nirguna Brahman.
- I have not understood Veda Pramanam.

Katho Upanishad :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

Asti-tyevo-palabdhavyah tattva-bhavena cobhayoh,
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [III – 3 – 13]

- Start with Asti, then becomes Asmi. Paroksha Jnanam is 4th sthala.

5th State :

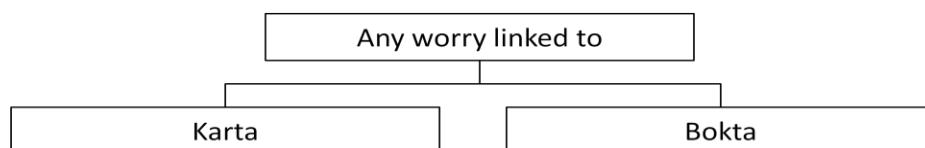
- Paschchat vicharataha... By enquiry into Mahavakyam.
- He knows Kutastaha eva aham asmi.... I am changeless entity.
- Why I can't conceive Brahman?
- Not because its not there, because I am the conceiver.
- If conceived – No delivery required.
- Vethi – means gets Aparoksha Jnanam.

Verse 32 : 6th Stage

कर्ता भोक्तेत्येवमादि शोकजातं प्रमुञ्चति ।
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तुष्टिः ॥३२॥

Now he is free from the erroneous idea that he is a doer and an enjoyer of the fruit of his actions. With this conviction his grief comes to an end. He feels that he has accomplished all that was to be accomplished and experiences perfect satisfaction. [Chapter 7 – Verse 32]

- All worries / grief... give up.
- जातं** - Group bundle of worry.
- One who is born..... Munchati – gives up....
- Main 2 things.. Karta / Bokta asmi...
- Why major burden / bundle – Karta?
- Duty based on Karta.
- Karta alone has endless duty bundle.
- Various reactions we experience = Bokta.



- In sleep, Jeevan Mukta Karta / Bokta / Pramata not there.
- Aadi.. Gives up bundles of sorrow.
- **6th Stage :** Shokha Nivritti.
- **7th Stage :** कृतं कृत्यं - w.r.t. Sadhana meditation – Chanting....
 - Everything accomplished...
 - Have total fulfillment.
- प्रापणीयं प्राप्तमि What to be – w.r.t. Sadhyam.. Goal achieved... attained in life.
- Not sadhana / who am I... + Siddha.. Sadhanams associated with Sadhaka always associated with seeker.
- If means + end gone... seeker gone. Only Siddha remains.
- Siddhatvam is called Poornatvam / Trupti... With this he revels.
- Atma revesyat.... 28 verse – Trupti – 7th stage.
- Dhukha Nivritti.. Here changed 6 + 7.
- Concluding climax = Trupti.... Jumps with joy.

Verse 33 :

अज्ञानमावृतिस्तद्विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिरुद्धकुशा ॥३३॥

These are the seven stages of Jīva: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss.
[Chapter 7 – Verse 33]

- **Verse 28 :** 7 states of Dashama.
- Same 7 stages for Jeeva.
- Agyanam – Aavarna expressed ignorance.
- Vikshepa – false notion, Paroksha dhi – indirect knowledge, Aparoksha Mati – indirect knowledge – Shoka Nivritti = Moksha freedom from sorrow.
- Renunciation of sorrow.
- Moksha – giving up of sorrow = 6th stage.

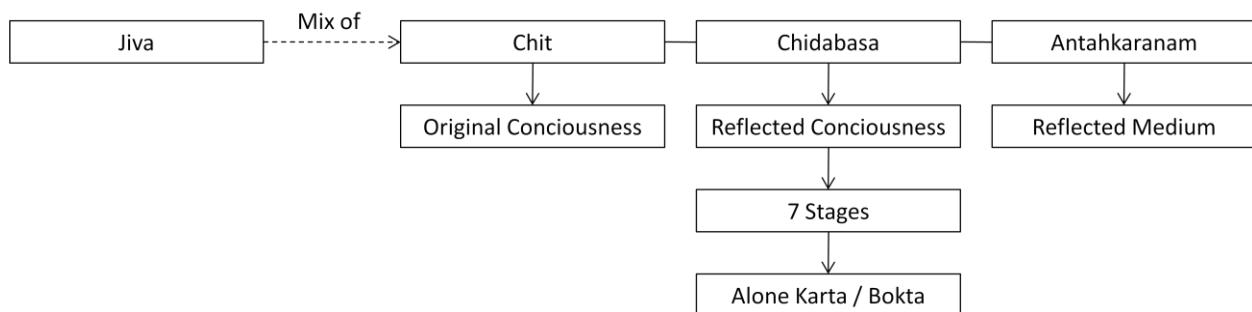
- Nirakanksha – Temporary
↑
Unrestricted / Unlimited / Satisfaction – why?
- We experience limited satisfaction – Sakanksha Trupti
- Nirakanksha Trupti = Total Fulfillment
- Visualise your fulfillment + extend = Paripurna Trupti.
- Kanksha – Elephants Rod – used to Restrain elephant.
- That which doesn't have any restraining factor = unrestrained truptihi.

Verse 34 :

सप्तावस्था इमाः सन्ति चिदाभासस्य तास्त्वमौ ।
बन्धमोक्षोऽस्थितौ तत्र तिक्ष्णो बन्धकृतः स्मृताः ॥३४॥

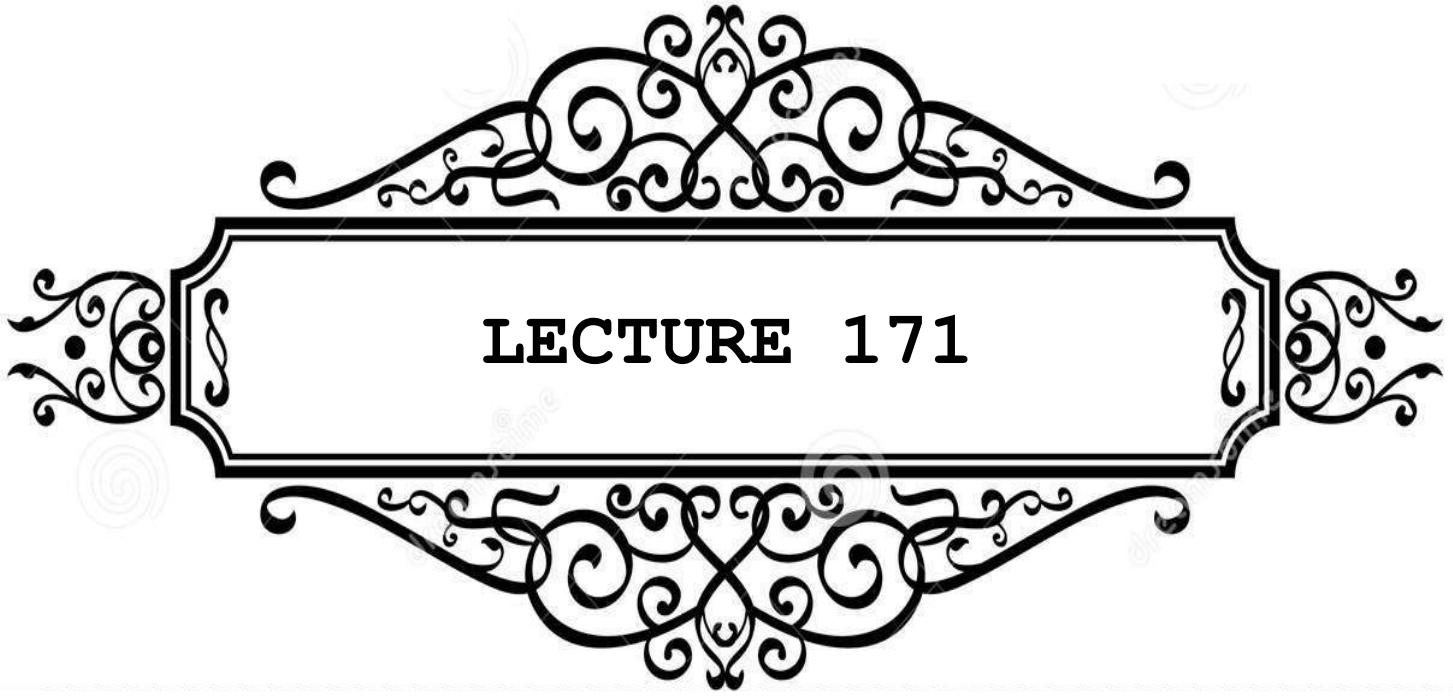
The reflected consciousness, Cidābhāsa, is affected by these seven stages. They are the cause of bondage and also of release. The first three of them are described as causing bondage. [Chapter 7 – Verse 34]

- In this manner, 7 stages belong to Chidabasa Pradhana Jeeva.
- Jeeva possesses 7 Avastas w.r.t. chidabasa.



- In 7 Avastas only, Bondage + liberation are spread over.
- **स्थितौ** - Spread over

Bandah	Moksha
- Team / Partnership / Produce = 1 st Stage	- Team / Partnership / Produce
- Agyanam - Aavarnam - Vikshepaha	- Paroksha Jnanam - Aparoksha Jnanam - Shokha Nivritti - Trupti



LECTURE 171

LECTURE 171

Verse 34 :

Verse 29 – 47 :

- 7 stages of seeker – 3 times in this chapter.
 - W.r.t. Dashamaha...
 - W.r.t. Jeevaha / individual
 - W.r.t. Bondage 3 stages / Liberation 4 stages.
- Grouping – 7 stages of chidabasa... both Bandah + liberation spread over 7 stages.

How far both spread?

- तत्र - Among 7 stages.
- 3 Stages – cause of Bondage.
- 3 Avastas – plural – feminine
Moksha – Avasta – Feminine – Gender.
- 7 stages – 3rd Study.

Verse 35 :

न जानामीत्युदासीनव्यवहारस्य कारणम् ।
विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥३५॥

Ignorance is the state characterized by 'I do not know' and is the cause of the indifference about truth, lasting as long as discrimination does not mature. [Chapter 7 – Verse 35]

- Agyanam – Na Janami experience...
- I don't know. Associated with absence of enquiry.
- Sustaining power of ignorance = Lack of enquiry – Provides nourishment for Agyanam = Vichara Prag Abava.
- Previous non-existence of enquiry.
- This Agyanam / lack of enquiry has come of indifferent disposition / expression.
- I don't know Atma... because I have not made an enquiry on I – the Atma.
- Person total indifference – Not relevant focus. Udasina Vyavahara = expression of 1st stage of ignorance.

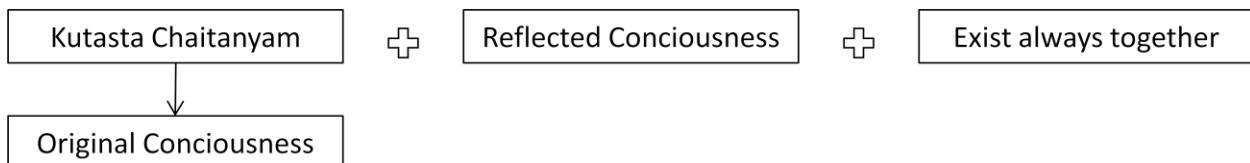
- 5 Indriyas Ready – “for Sale”
- 1st contributor to bondage = Agyanam = Lack of enquiry.

Verse 36 :

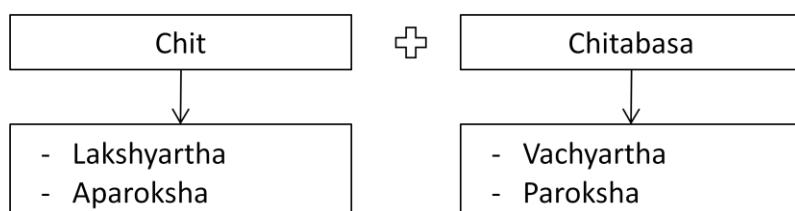
अमार्गण विचार्याथ नास्ति नो भाति चेत्यसौ ।
विपरीतव्यवहातिरावृते: कार्यमिष्टते ॥३६॥

The result of the obscuring of the spiritual truth caused by ignorance is such thoughts as 'Kūṭastha does not exist' 'Kūṭastha is not known', which is contrary to truth. This happens when discrimination is not conducted along scriptural lines. [Chapter 7 – Verse 36]

- Clear articulation of ignorance of Kutasta.
- No Atma Kutasta at all – openly vociferously negates existence of Kutasta Chaitanyam. Because he has not made right use of Pramanam... or don't rightly use Pramanam. Then Kutasta not discerned.



- I am Sakshi + Chidabasa – shining parallelly.
- Simultaneously in same location of mind (Clearly experienced).
- **Question :** Am I experiencing Chidabasa or Chit / Sakshi all the time.
- In mind Chidabasa available – ever experienced.
- I don't experience Sakshi anytime.
- How you say there is Kutasta – all pervading but not experienced?
- In the eye its not mere Chidabasa?
- Mix of chit + Chidabasa.
- Ever experienced in Aham Anubavaha.
- Out of mix, I should discern chit part and reject Chidabasa part. Can't be done physically.
- Thru teaching skill, help student dismiss. Discern chit separately...



- Upadesa Sahishri – 18 chapter – communicates this – both evidently.
- Enquiring in the wrong way... improper method....
- Kutasta Nasti... doesn't exist.
- Na bhati... not experienced by me. Because I experience Chidabasa alone.
- Subject = Chidabasa objects = inert.
- This is function of Aavriti – 2nd stage called concealment. Constitutes bondage - Negates kutasta.
- Pursuit of God only if he accepts God.
- Ishvara Nasti.... Atheist.
- Continues to be samsari.

Verse 37 : 3rd Stage - Vikshepa

देहद्वयचिदाभासरूपो विक्षेप इरितः ।
कर्तृत्वाद्यग्निलः शोकः संसाराभ्योऽस्य बन्धकः ॥३७॥

The stage in which Cidābhāsa identifies himself with the subtle and gross bodies is called superimposition. In it he is subject to bondage and suffers as a result of the idea of his being the doer and enjoyer. [Chapter 7 – Verse 37]

- Creates new problem deviates from old definition.
- Because I don't know Kutasta, I take myself to be Chidabasa. Kutasta not there.
- I add Kartrutvam + Boktrutvam to me Chidabasa.
- Vikshepa = Kartrutva / Boktrutva Abimana.
- I don't know Kutasta. Therefore its not there.
- Therefore I am Karta / Bokta = Vikshepa.
- All struggles of Kartrutvam... Boktrutvam comes + enters Men. Samsara always pains.
- Karta = duties galore.
- Each duty = Brick on head.
- Bokta = Dukha Anubava = Shoka.
- Shokha is shackle – Bandakaha / Bondage for Jeeva called Samsara.
- Deha Dvaya – Chidabasa – Vikshepa.

2 Bodies :

- Physical + Subtle + Reflected Consciousness in each



Reflected Medium + Reflected Consciousness = Vikshepa

Chidabasa + Body = Mithya.

- Therefore falls under Vikshepa only.
- Vikshepa = Reflected Medium + Reflected Consciousness + Kartrutvam + Boktrutvam.
- Deha Dvaya Sahita chidabasa called Vikshepa. Projection caused by Agyanam.
- Whole world caused by Vikshepa because Mithya... therefore Body + Reflected Consciousness = Vikshepa.
- This Addition creates problem.

Verse 38 :

अज्ञानमावृतिशचैते विक्षेपात्राकप्रसिद्ध्यतः ।
यद्यप्यथाप्यवस्थे ते विक्षेपस्यैव नात्मनः ॥३८॥

Though ignorance and the obscuring of the Self precede superimposition and Cidābhāsa himself is the result of this superimposition, still the first two stages belong not to Kūṭastha but to Cidābhāsa. [Chapter 7 – Verse 38]

- 7 Avastas belong to Chidabasa.
- Ignorance / Avarnam / Vikshepa – Kartrutva... Boktrutva notion.
- Here Chidabasa projection coming in 3rd stage.
- Projection caused by Agyanam.

Purva Pakshi :

- Chidabasa can't have 1st and 2nd stage – Agyanam and Aavarnam.
- Not possessor of 1st and 2nd stages. Because its not there.
- Then Chidabasa can't have Sapta Avastas.
- No problem if Kartrutvam – Boktrutvam comes in 3rd stage.
- Agyanam + Avritti exists before arrival of Vikshepa.
- Pra – Sidda Sidyati – dual... even though accepted by me... Athapi... still.... Belongs to Chidabasa only.

- **Example :** Parents give property before children born.
- **Question :** How Agyana + Vikshepa belongs to Chidabasa, if Chidabasa has not come.

Verse 39 :

विक्षेपोत्पत्तिः पूर्वमपि विक्षेपसंस्कृतिः ।
अस्त्येव तदवस्थात्वमविरुद्धं ततस्तयोः ॥३९॥

Before the rise of superimposition the impressions or seeds of superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to Cidābhāsa alone. [Chapter 7 – Verse 39]

How 2 stages belong to not yet born Chidabasa?

- Vikshepa consists of 2 Sharirams + Chidabasa.



Sthula / Sukshma Shariram + Chidabasa

- Before they are projected, they were existing in Unmanifest form as Karana Shariram + Chidabasa seed condition – Pragya Rupa Chidabasa.
- Vishwa / Teijasa – not born...
- Therefore we say Jeeva not born.
- We say Jeeva is there as Pragya.
- Karana Shariram + Chidabasa.
- During Pralayam, before Jivas born.
- Jiva exist as Karanam Shariram + Chidabasa.
- Karana Shariram not created – Anaadi.. Karana Shariram + Anaadi Chidabasa – potential is there along with Agyanam and Avritti.
- It belongs to potential Chidabasa and not projected Chidabasa.
- Vishwa / Teijasa potential chidabasa = Pragya chidabasa.
- During sleep we are potentially there, and are possessing Agyanam – (potentially there) when we wake up don't say Aham Chidabasa Vyatirikta Atma...
- Pragya definition = Karana Shariram + Chidabasa.
- Vikshepa – Karana / Avyakta Avasta.
- Seed form – of Vishwa / Teijasa.

- Agyanam + Avritti belongs to potential Chidabasa called Pragya.
- Don't connect to chit.

↑

Purva Pakshi

Verse 40 :

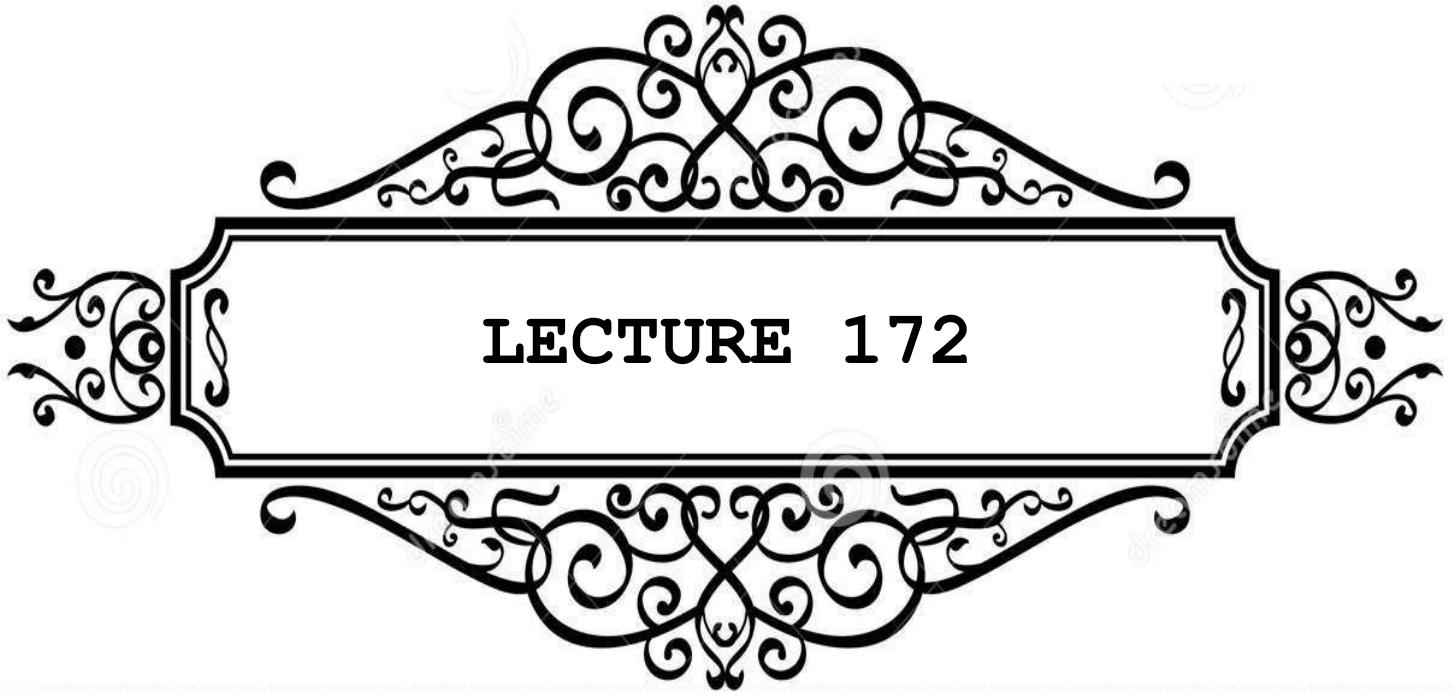
ब्रह्मण्यारोपितत्वेन ब्रह्मावस्थे इमे इति।
 न शङ्कनीयं सर्वासां ब्रह्मण्येवाधिरोपणात् ॥४०॥

These two stages do not exist in Brahman, although they are superimposed on Him, as Brahman is the basis on which the superimposed stands. [Chapter 7 – Verse 40]

Technical :

- Should Agyana belong to Chit / Chidabasa.
- Purva Pakshi = Chit
- Vidya = Chidabasa

Brahman / Chit	Chidabasa
<ul style="list-style-type: none"> - Samanya Ashraya - Everything superimposed on chit - Sarva Adhishtanam - Land belongs to India / Government / Country - Agyanam belongs to Brahman / Kutasta. 	<ul style="list-style-type: none"> - Chidabasa claims I am Agyani / Karta / Bokta / Pramata. - Since it is claiming Agyanam, it is Vikshepa. - Abimanya Rupa Ashraya. - Claimer Abhimani - I pay money + claim Abhimani of land. - Therefore land belongs to me. - Agyanam belongs to Jeeva Chidabasa. Therefore Chidabasa has 7 Avastas.



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LECTURE 172

Verse 40 :

- Verse 29 – 47 – 7 Avasthas.
- First 3 – Baddah Avasta – Last 4 – Moksha Avastha.
- Can say Avasthas belong to both chit + chidabasa.
- Brahman – Chit – Final adhistanam holds everything.
- Jiva / Jagat / Ishvara – superimposed on chit Brahman.
- Brahman – Owner – possessor of everything.

Government	Chit	Individual	Chidabasa
General Possessor	<ul style="list-style-type: none"> - General possessor of Agyanam + Avritti also - Samanya Adhishtanam 	Claimer of Land	<ul style="list-style-type: none"> - Claim Agyanam - Have Mamakara. - Special owner - Visesha Ashraya - Abimana Rupesa

Question :

- Chidabasa doesn't exist in First 2 stages but only in Vikshepa – 3rd stage.
- How Agyanam belongs to non-existent Chidabasa?
- Can say Chidabasa belongs to 5 stages.

Answer :

- **Verse 38 + 39 :** In First 2 stages – Chidabasa exists in Unmanifest – condition.
- Avyakta form – Pragya – Sahita Chaitanyam.
- Agyanam + Avarnam belongs to potential chidabasa.
- **From 3rd Stage :** Manifest Chidabasa.
- Therefore 2 forms = Vyakta + Avyakta form.
- Problems in Sushupti.. Belongs to Unmanifest sleeper.
- Problem in waking – belong to Manifest waker.
- Unmanifest – waker = Pragya... therefore no illogicality.
- First 2 stages belong to chidabasa.

Question : Purva Pakshi

- Why First 2 stages belong to Karana Shariram / Pragya.
- Unmanifest Karana Shariram – don't accept existence.
- In Milk.. Ghee is there in potential form.

Don't say :

- I take milk + potential ghee.
- Accept Ghee after manifestation....
- Why don't you say, 2 Avastas belong to chit.

Purva Pakshi :

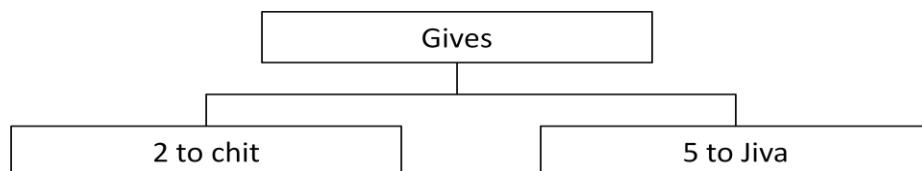
- Agyanam + Avarnam belong to chit Brahman only. Not potential chidabasa.
- Avyaktam as good as not there – Therefore belong to chit.
- Superimposed on Adhistana chit.
- Aropitam – Superimposed....
- **Vidya – Imagines doubts :**

If Avastas belong to Brahman, ultimate Adhistanam, then must say, All Avastas belong to Brahman.

Siddanti :

- All 7 superimposed on chit Brahman only.

Purva Pakshi :



Verse 41 :

संसार्यहं विबुद्धोऽहं निःशोकस्तुष्ट इत्यापि ।
जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥४१॥

(Doubt:) 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jīva, and they have no relation to Brahman. [Chapter 7 – Verse 41]

- All 5 belongs to Jiva because he claims as his own. When we claim why can't you give to him. Proudly claim. I am samsari.
- 7 Brahman + 8 Sis....
- Aham Vibuddha.... Gets Paroksha / Aparoksha Jnanam.
- Chidabasa claims – Nis-shoka – I am free from sorrow Tushtaha – Trupti – Joy – Chidabasa.

Samsari	Vibudha	Nishoka	Trupta- Tushtaha
3	4 + 5	6	7

- All 5 claimed by Jiva...
- Chit doesn't claim... I am Tushtaha....

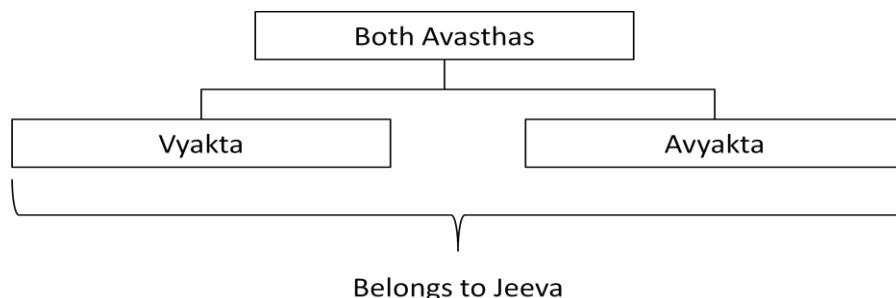
Verse 42 :

तर्द्यज्ञोऽहं ब्रह्मसत्त्वभाने मद्विष्टितो न हि ।
इति पूर्वे अवस्थे च भासेते जीवगे खलु ॥४२॥

(Reply:) Then the two stages prior to superimposition also should be attributed to the Jīva, for he says: 'I do not know', 'I do not see Brahman' referring to ignorance and obscuring. [Chapter 7 – Verse 42]

Purva Pakshi :

- 5 Claimed by chidabasa – 2 not claimed. Therefore give to chit.
- Brahman never says I am Jnani / Ajnani / have Aavarna....
- If Abimanitvam is criterion.. Then all 7 belongs to Jiva.
- Aham Ajnayaha... chidabasa claim I am ignorant of Brahman / Kutasta Svarupam claims 2nd Avasta... Brahman Satyam... existence of Brahman + knowledge of Brahman are concealed. Avrutam for my vision.
- Jiva in Vyakta Rupam... Avyakta Rupam as in sleep.



Verse 43 :

अज्ञानस्याश्रयो ब्रह्मेत्यधिष्ठानतया जगुः ।
जीवावस्थात्वमज्ञानभिमानित्वादवादिषम् ॥४३॥

The ancient teachers said of Brahman as the support of ignorance as a substratum, but ignorance is attributable to Jīva because he identifies himself with it, and feels 'I am ignorant'. [Chapter 7 – Verse 43]

Bamati Prakriya :

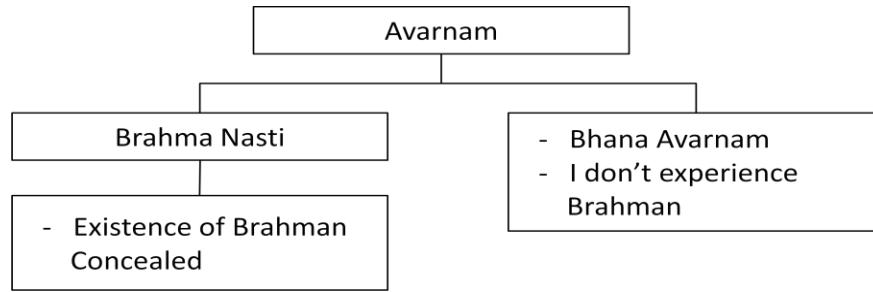
- Brahman possessor of Agyanam as his Adhistanam = Samanya Ashraya.
- W.r.t. claiming Adhistanam, I want to get self knowledge.
- Abimanitvam w.r.t. ignorance + knowledge belongs to Jeeva only.
- Jiva has Mamakara w.r.t. ignorance.
- Therefore say Agyanam / Avarnam = Visesha Ashraya – Jiva.
- Jiva claims ignorance + works for liberation.
- Brahman locus / possessor of Ajnanam w.r.t. Brahman.
- Being Adhistanam – Paramartika Satyam – Substratum.
- Jeeva – Locus of 7 Avastha.. Chidabasa.
- Mithya – can't be Adhistana for anything...
- But it is Ashraya as claimer of Abimanam. Good to claim Moksha.

Verse 44 :

ज्ञानद्वयेन नष्टेऽस्मिन्नज्ञाने तत्कृतावृतिः।
न भाति नास्ति चेत्येषा द्विविधापि विनश्यति ॥४४॥

By the two kinds of knowledge ignorance is negated, and with it, its effects, and the ideas 'Brahman does not exist' and 'Brahman is not manifest' also perish. [Chapter 7 – Verse 44]

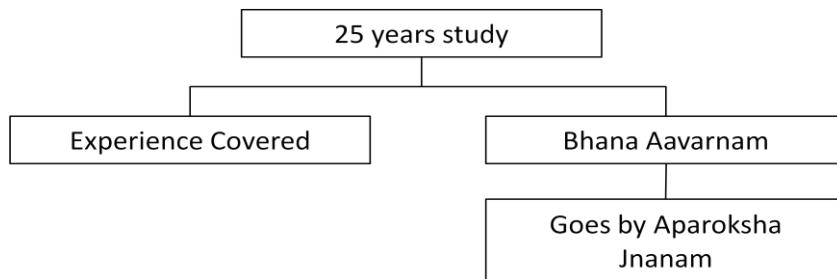
- 3 Avastas – Agyanam + Avarnam + Vikshepa – put together Bandaha.
- 4 Put together = Moksha.
Paroksha Jnanam + Aparoksha Jnanam + Shokha Nivritti + Tushti Prapti.... = Moksha
- Paroksha Jnanam + Aparoksha Jnanam – have 2 functions.
- In 2nd Stage.. Avarnam – is 2 fold.



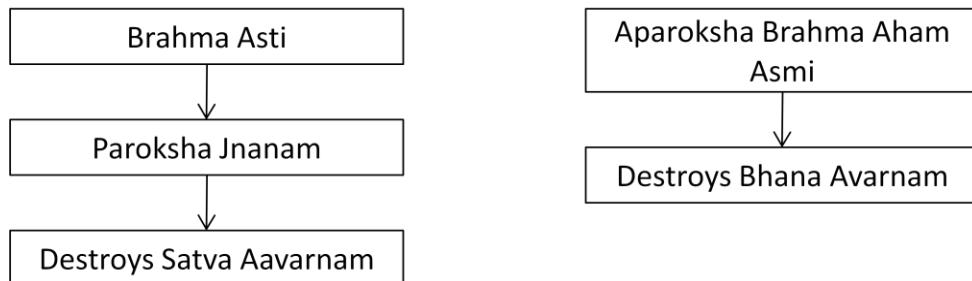
- Paroksha Jnanam removes Satwa Aavarnam.
- There is Brahman – Scriptures tell me.
- Svarga / Devatas / Jagat Karanam Brahman know from Scriptures.
- Will not say Brahman is non existent.
- Non existent part negated by Paroksha Jnanam.
- There is Brahman = Paroksha Jnanam Adreshyam....

Bhana Avarnam :

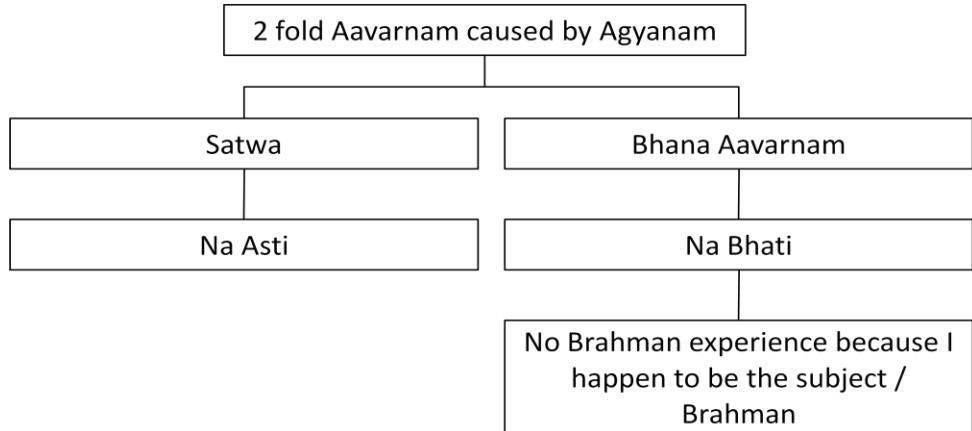
- Brahman may be existent but I don't experience. Negation of Concealment of experience.
- I know Brahman – but have no Anubava / Experience.



- I am Brahman.
- Brahman experience is there all the time.
- Balya Dishyapi – Jagrat – S�apna – Shusupti..
- Brahman experience never covered.
- I have Brahman experience as Aham Aham always.
- In Aham Brahma Asmi... Bhana Aavarnam goes.



- In Jeeva chidabasa, Agyanam rests + goes away. Only my Agyanam goes. Others Agyanam continues – others not liberated.



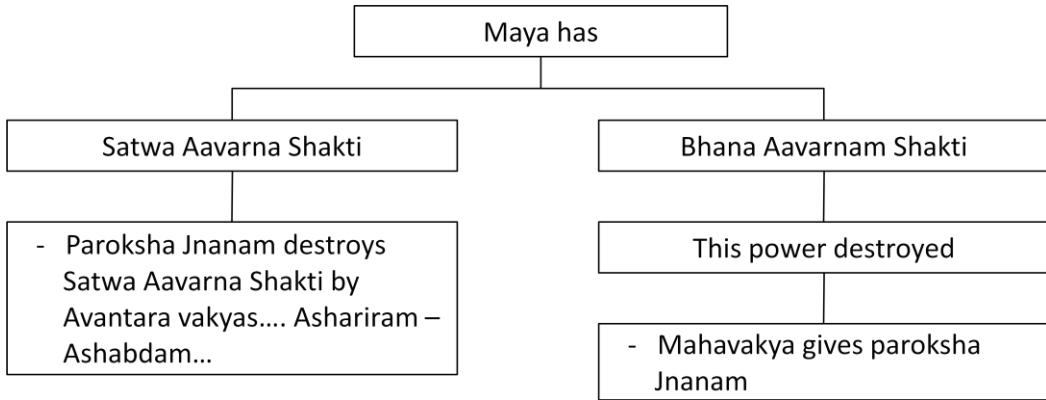
- This is benefit of 4th + 5th stage.
- This comes under Moksha Avastha with Paroksha Jnanam....

Verse 45 :

परोक्षज्ञानतो नश्येदसत्त्वावृतिहेतुता ।
अपरोक्षज्ञाननाश्या ह्यभानावृतिहेतुता ॥४५॥

By indirect knowledge the misconception that Kūṭastha does not exist is negated. Direct knowledge destroys the result of the obscuring of reality expressed in the idea that Brahman is not manifest or experienced. [Chapter 7 – Verse 45]

- This Paroksha Jnanam destroyed by Satva Aavarnam. Concealment which makes Brahman – nonexistent is called Asat va dhaka Avritti... Potential power is destroyed.
- Agyana has potential power to cause Asatva Aavarnam....
- Will say = Brahman is there. I am not experiencing. Aparoksh Jnanam, destroys potential of Ignorance.
- Brahman experience is concealed, negated = Bhanam



Verse 46 :

अभानावरणे नष्टे जीवत्वारोपसंक्षयात् ।
कर्तृत्वाद्यखिलः शोकः संसाराख्यो निवर्तते ॥४६॥

When the obscuring principle is destroyed, both the idea of Jīva, a mere superimposition, and the grief caused by the worldly idea of agentship are destroyed.
[Chapter 7 – Verse 46]

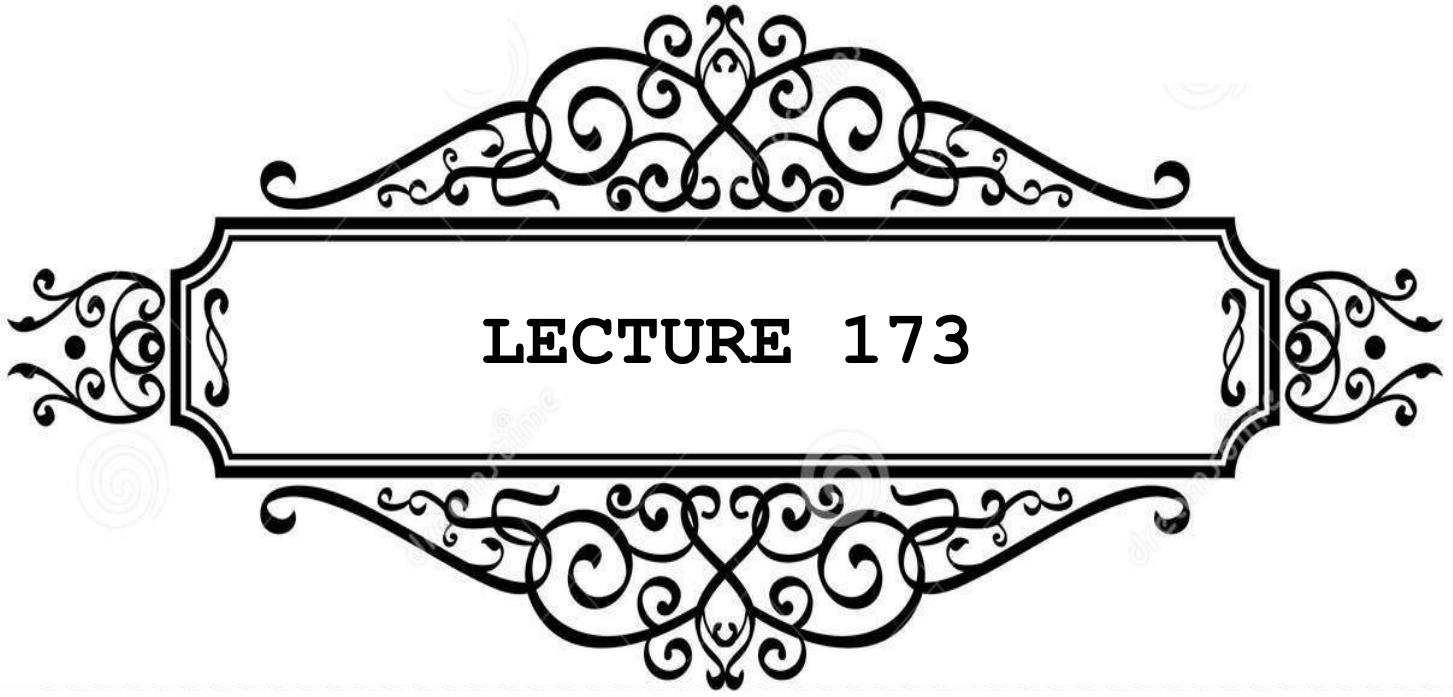
- Bhana Avarna Destructible by Aparoksha Jnanam.
- Once Paroksha Jnanam comes, it destroys Abhana Aavarnam.
- Brahma Jnanam is there and Brahma Anubava is there.
- I will begin to claim – I am Brahman.
- Once I claim I am Brahman – simultaneously I can't claim I am Jeeva.
- Brahman = Asamsari, Jeeva = Samsari



False claim of Jeevatva Aropitam (Superimposition) is gone.

3rd Stage :

- Vikshepa – called Jeevatvam is Aropa – false claim.
- Not there in me but false claim.
- Aropa = Jeevatva – this is destroyed.
- Once Jeevatvam goes... grief / shoka caused by Kartrutvam goes – therefore can claim Poornamaha....



LECTURE 173

LECTURE 173

Verse 46 :

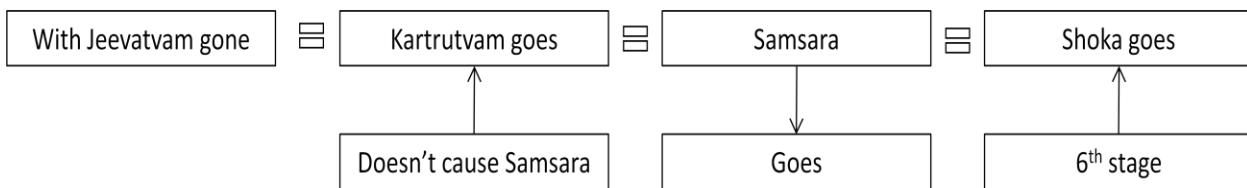
- From Verse 29..... Sapta Avasta of Chidabasa....

Bandah Avastha	Moksha Avastha
- Agyanam / Aavarnam / Vikshepa	<ul style="list-style-type: none"> - Paroksha Jnanam - Aparoksha Jnanam - Shoka Nivritti - Trupti prapti

- 2 Jnanams required because of 2 types of Aavarnams.

Satva	Bhana
<ul style="list-style-type: none"> - Covers existence - Paroksha Jnanam of Brahman required to remove this covering. - Brahman exists and is no more covered. - Say : Brahman Asti - Verse 45 	<ul style="list-style-type: none"> - Conceals experience - Aparoksha Jnanam required. - Aham Brahma Asmi - Knocks off / removes Bhana Aavarnam. - Will never say – Brahman not experienced. - Ever experienced as Aham. - Verse 46 - Claim – Brahma status. Then Jeeva status superimposed on my self gets knocked off. It pushes out Jiva Status. - Ropeness knowledge – knocks off Snakeness misconception. - Similarly Jeevatvam status knocked off.

- Jeevatvam is eliminated – it is false. Therefore falls.
- In its place Brahmavat occupies place – enthroned.
- What do I get?
- Kartrutvam goes away.



- You are not causing problem. You are the problem.

Verse 47 :

निवृत्ते सर्वसंसारे नित्यमुक्तत्वभासनात् ।
निरङ्गुक्षा भवेत्प्रिप्तिः पुनः शोकासमुद्भवात् ॥४७॥

When the world of duality is destroyed by the experience of one's being ever released there arise with the annihilation of all grief an unrestricted and everlasting satisfaction. [Chapter 7 – Verse 47]

7th Stage : Ananda

- Once Samsara is gone / eliminated, my original nature of external freedom – Nityamuktatvam claimed – not newly acquired. Moksha doesn't come – otherwise will go away.... already with me – Concealed by my misconception, claim natural – glory.
- Ever evident – Self experienced, claim.
- Ever freedom – State of mind.
- Total contentment – Natural Ananda – Svarupam – Dukham exported.
- Dukha Samyoga – Viyoga = Moksha.
- Only remove superimposed sorrow – not bring Ananda.
- Ananda is Svarupam. Natural trupti comes as it were not experientiable.

Atma Ananda :

- Original Ananda comes by knowledge + claiming – “I am Ananda Svarupa”.

Gita :

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६.२१ ॥

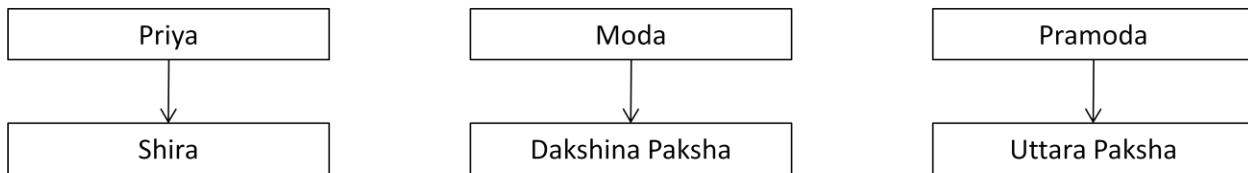
When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the Reality. [Chapter 6 – Verse 21]

- Infinite Ananda not experienced but claimed thru knowledge.
- Matter for understanding.
- Trupti – claimed.
- Jnana Janya Ananda.
- Lasts for ever, till I have this knowledge.
- It wont go away whatever be the condition of mind.
- Jnanam not disturbed by emotional disturbances.
- 2 + 2 = 4 in happy / unhappy conditions.

- As long as Jnanam is there I can say – I am Ananda Svarupha.
- Natural to mind.
- I am not disturbed by pratibimba Ananda – This Jnanam is called Moksha – unrestrained Atma Ananda Nirana Kusha.
- Ever Ananda svarupa irrespective of obstructed / unfolded Ananda Maya kosha.
- Why? After Jnanam, there will be no shokha which can displace Atma Ananda.
- Situations can't disturb Svarupa Ananda. Work for Atma Ananda not Kosha Ananda (unpredictable / Uncontrollable / unsustainable).

Pratibimba Ananda :

- Experiential pleasures come with contact of sense organs with objects.
- Original Ananda reflected in mind in music season.
- Conditional Ananda music goes, experience goes.

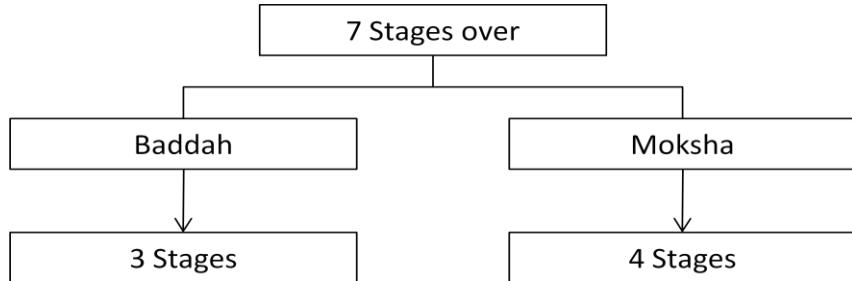


- Belong to Ahamkara / Pramata / Ananda Maya Kosha.
- Mental conditions disturb experiential pleasure but not Jnanam.
- Priya / Moda / Pramoda goes away because of events.
- Kosha Ananda = Ankusha restricted.
- Can't be singing all the time.
- Jnani has no Priya / Moda / Pramoda Ananda – but has compassion.
- Priya / Moda / Pramada conditions change, not eternal.

Verse 48 :

अपरोक्षज्ञानशोकनिवृत्याख्ये उभे इमे ।
अवस्थे जीवगे ब्रूत आत्मानं चेदिति श्रुतिः ॥४८॥

The Śruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jīva suffers. [Chapter 7 – Verse 48]



- Brihadanyaka Upanishad : 4 – 4 – 12 refers to 5th + 6th stages.

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छङ्कस्य कामाय शरीरमनुसंज्ञरेत् ॥ १२ ॥

Atmanam cedvijaniyat ayamasmiti purusah
kimicchankasya kamaya sariramanusamjvaret II 12 II

If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV - 4 - 12]

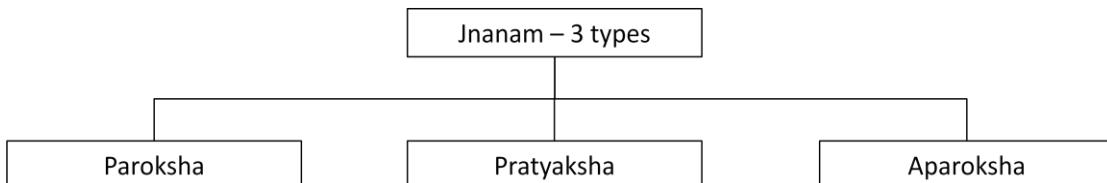
- 1st line of Mantra – Stage 5 :**

Atmanam chet vijaniyat Aparoksha Jnanam direct knowledge.

- 2nd line of Mantra – Stage 6 :**

Shoka Nivritti freedom from Samsara / Jeevatvam / Kartrutvam / sorrow.

Verse 48 – 69 :

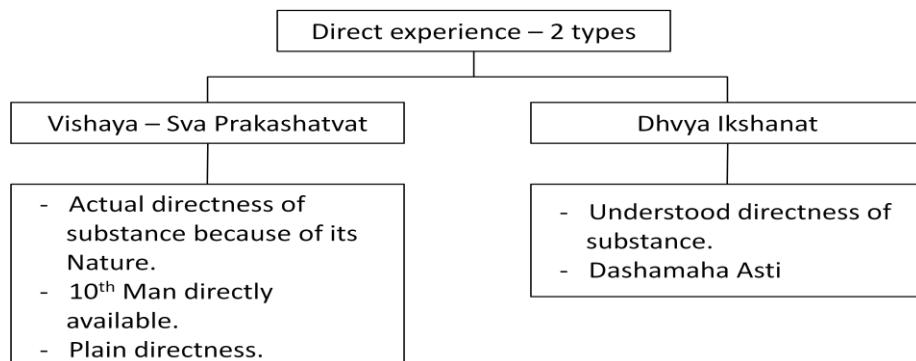


Verse 49 :

अयमित्यपरोक्षत्वमुक्तं तदिद्विधं भवेत् ।
विषयस्वप्रकाशत्वाद्विद्याप्येवं तदीक्षणात् ॥४९॥

The direct knowledge of the reality referred to in the Śruti as 'this' (in 'This is the Self') is of two kinds: Ātman is self-luminous, and the intellect perceives it as self-evident.
[Chapter 7 – Verse 49]

- Ayam : Directness / Self evidence mentioned.



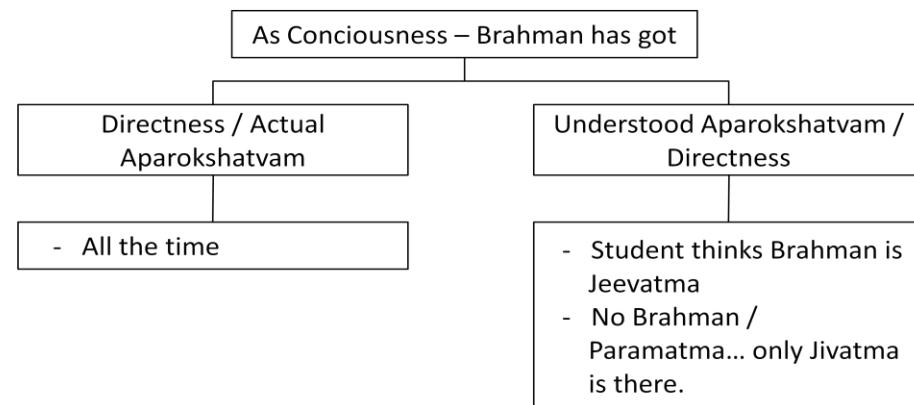
- He thinks 10th is Paroksham – Available indirectly somewhere.
- Aparokshatvam is there but not understood... is the problem. Actual directness coexists with paroksha Jnanam.
- Actual Aparokshatvam becomes understood Aparoksham.
- All the time Brahman is directly experienced but not understood. Indirectness is superimposed. Therefore directness not claimed / Appreciated.
- Because of non understood directness, Paroksha Jananm becomes understood Aparoksha Jnanam.

• Example :

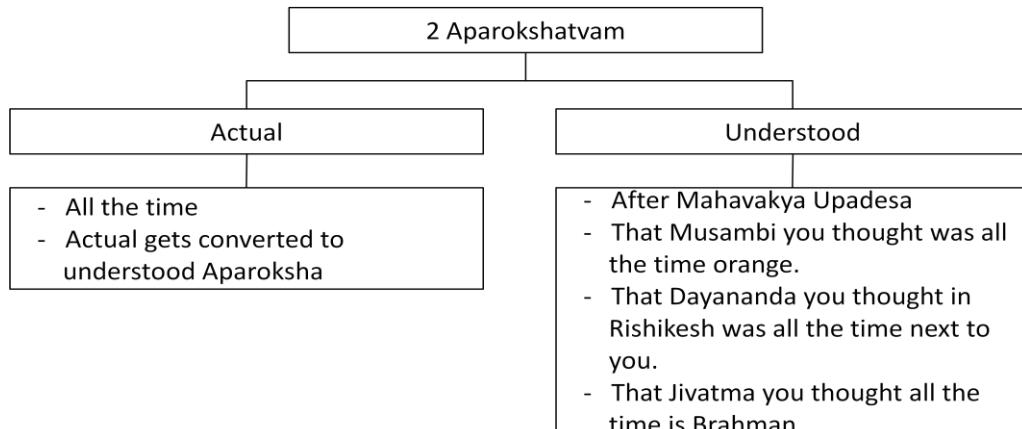
Swamiji asks student to bring orange from another Room, student says no orange. Thinks only Musambi is there – (Lack of understanding – 11

சொலை – therefore Orange??

- Orange directly experienced but seen as Musambi orange Aparoksham.



- What you name as Jivatma – is Brahman.



What gives liberation?

- Understood Aparokshatvam – not actual aparokshatvam.
- Requires Mahavakya Upadesa.

Brihadanyaka Upanishad :

- 1st Line : With understood Aparokshatvam shokha Nivritti takes place.
- 2nd Line : Vishaya Sva Prakashatvat.

Direct experience is Actual Aparokshatvam

- Dhiya – api – Ikshanam with our mind to be understood.

Verse 50 :

परोक्षज्ञानकालेऽपि विषयस्वप्रकाशता ।
समा ब्रह्म स्वप्रकाशमस्तीत्येवं विबोधनात् ॥५०॥

In indirect knowledge the intellect is aware of the fact that Brahman is self-evident, and the self-evidence of Brahman is not the least affected in such intellectual comprehension. [Chapter 7 – Verse 50]

- Paroksha Jnanam – 4th stage.
- Listen to : Brahman = Satyam Jnanam Anantham.
- Brahman existed before – Sad evam... Ekam Advitiyam are Avantara Vakyam – Paroksha Jnanam.
- Brahman continues to be Aparoksha not understood Aparokshatvam.
- Brahman directly experienced by Student.
- Vishaya Sva Prakashavat – has Actual directness...
- Sama – It is common – exists during Paroksha + Aparoksha Jnana Kalam.. Because Brahman is ever experienced.



LECTURE 174

LECTURE 174

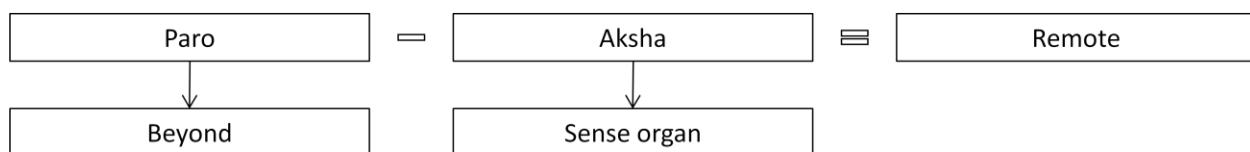
Verse 50 :

Verse 29 – 47 : 7 stages of Jiva

- 2 stages mentioned in Brihadanyaka Upanishad.
- 5th Aparoksha – 6th : Shoka Nivritti.
- Discussion to clarity Brihadanyaka Upanishad.

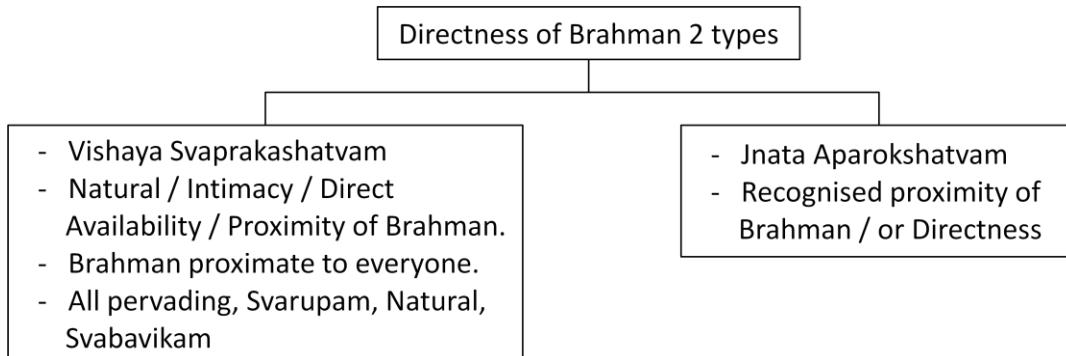
Verse 48 : Technical

- Aparoksha = Directness / intimacy / proximity.



Aparoksha :

- Opposite of remoteness.
- Intimacy / Proximity / Directness



- Object directly available – directness is there in object.
- No one has introduced what thing is, because of lack of introduction, I don't know that it is directly available.
- Dayananda : Under thigh of Mr. X. who wants to meet him in Rishikesh.
- Natural Aparoksham was there.
- No introduction.. Natural available Aparokshatvam concealed and in its place Parokshatvam is assumed.
- Swami has natural Svabava Aparokshatvam but not recognised Aparokshatvam.

- After knowledge... Aparoksha Jnanam...

Aparokshatvam	After Introduction
<ul style="list-style-type: none"> - Knowledge called Paroksha Jnanam - Intimacy was there. - Only after that search ends. 	<ul style="list-style-type: none"> - 2nd Aparokshatvam called Aparokshatva Jnanam.

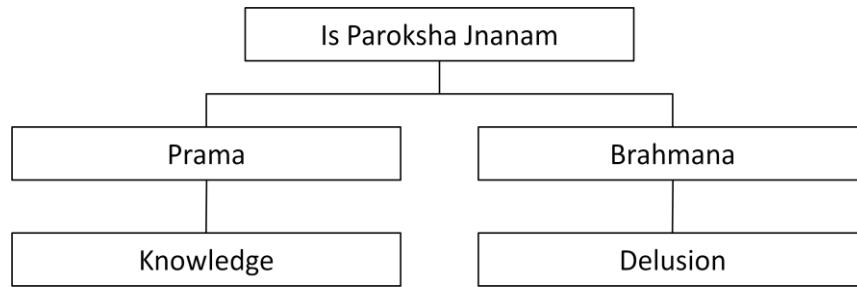
- Brahman has Vividha Aparokshanatvam.
- Brahman is Jagat Karanam – directly available at that time – Natural directness – Jnanam called Paroksha Jnanam. Unrecognised Brahman – when Mahavakya used... Introduction over.
- Same Aparokshatvam becomes recognised Aparokshanatvam called Aparokshatva Jnanam.

Brahma Asti	Brahma Asmi
<ul style="list-style-type: none"> - Paroksha Jnanam - Has Natural proximity / Directness / Indirectness 	<ul style="list-style-type: none"> - Aparoksha Jnanam - Meditating on object kept below thing!

1 st Stage	2 nd Stage
<ul style="list-style-type: none"> - Natural Directness - No recognised directness 	<ul style="list-style-type: none"> - After knowledge there is recognised directness. - Natural directness is there at both time during Paroksha + Aparoksha...

- What is proof? During paroksha Jnanam Brahman has Natural Directness?
- Svaprakashatvam – Brahma Asti... Self evident, directly available – self effulgent – without using the meaning – Saying....
- All the time experienced.
- Svaprakashatvam Brahma Asti....
- Brihadanyaka Upanishad : 3rd Chapter – 4 + 5 Section :
 - Ya Atma Sarvatmana – Kapola Brahman + Ushastva Brahman
- No meditation required – most intimately available.
- Directness is there – Non – recognised.

Verse 50 :



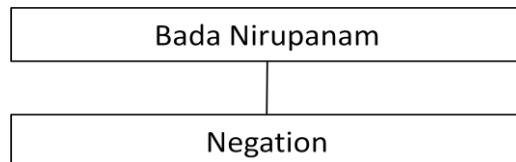
- Vidya : Prama – Knowledge only.
- Purva Pakshi : Brahma – Delusion – 4 possible reasons.

Verse 51 - 55 :

अहं ब्रह्मोत्यनुलिलेख्य ब्रह्मास्तीत्येवमुलिलेखेत् ।
परोक्षज्ञानमेतत्र भ्रान्तं बाधानिरूपणात् ॥५१॥

Indirect knowledge, which is the cognition ‘Brahman exists’ and not the cognition ‘I am Brahman’, is not erroneous; because in the state of direct knowledge this indirect knowledge is not contradicted but confirmed.
[Chapter 7 – Verse 51]

- Paroksha Jnana – doesn’t refer to Aham Brahma Asmi.
- Brahma Asti – Shudatvam / Advaitam... Not Brautam... erroneous knowledge / misconception / wrong notion.
- They are subject to falsification later negated later.
- Brahma Asti – never negated by Sruti.
- There is Brahma require Brahman existence – not negated.



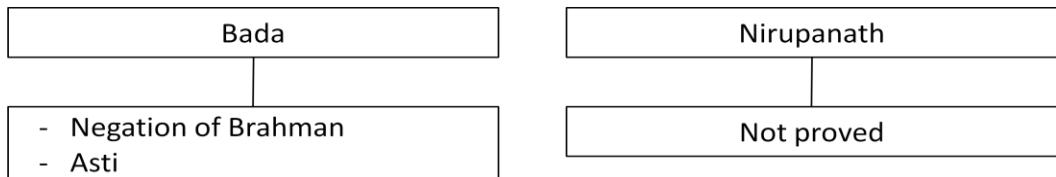
- There is snake.. Negated – no Snake.
- Therefore erroneous / false knowledge.
- Never Say – Brahma Nasti.

Verse 52 :

ब्रह्म नास्तीति मानं चेत्स्याद्बाध्येत तदा श्रुवम् ।
न चेवं प्रबलं मानं पश्यामोऽतो न बाध्यते ॥५२॥

If it could be proved that Brahman does not exist, this indirect knowledge would be subject to refutation, but it is well known that there is no valid evidence to refute the fact that Brahman exists. [Chapter 7 – Verse 52]

First Reasoning :



- 1st : Brahma Asti – Snake Asti
- 2nd : If Brahma Nasti.... Snake Nasti
- Therefore Paroksha Jnanam – Not Branti.

Verse 53 :

व्यक्त्यनुलोखमात्रेण भ्रमत्वे स्वर्गधीरपि ।
भ्रान्तिः स्याद्व्यक्त्यनुलोखात्सामान्योलोखदर्शनात् ॥५३॥

The indirect knowledge of Brahman cannot be called false simply because it does not give a definitive idea of Brahman. On that basis the existence of heaven should also be false. [Chapter 7 – Verse 53]

2nd Reason :

- No specific knowledge.
- Specific nature not identified.
- I know you have a son – Samanya Jnana without Visesha Jnanam – Specific features... Non-specific – general – Brahma.
- Not specific / particular.

Vidya :

- Not Brahmana them your children become false.
- **Svarga Knowledge** : Samanya Jnanam
- No Specific Knowledge.
- Not Bramana – Sruti Pramana Janya Jnanam.
- Svarga not brahma because I don't have specific features unknown.
- Suppose you say knowledge is false.... Then Brahma.. Because knowledge is erroneous / nonspecific.



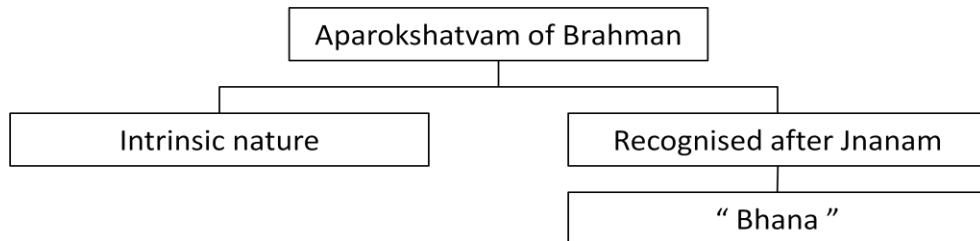
LECTURE 175

LECTURE 175

Verse 53 :

व्यक्त्यनुलोखमात्रेण भ्रमत्वे स्वर्गधीरपि ।
भ्रान्तिः स्याद्व्यक्त्यनुलोखात्सामान्योलोखदर्शनात् ॥५३॥

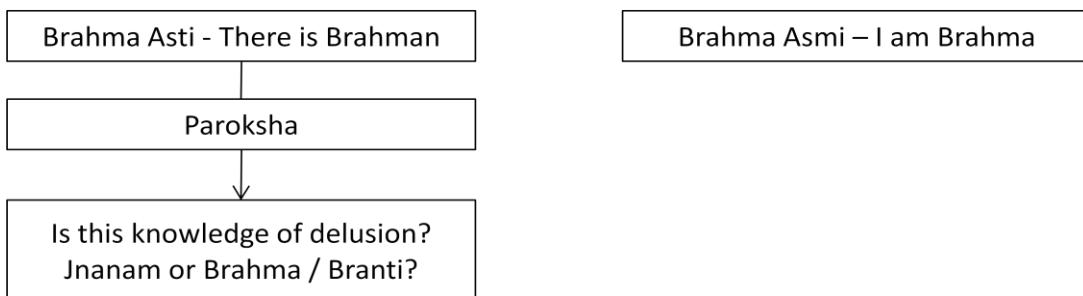
The indirect knowledge of Brahman cannot be called false simply because it does not give a definitive idea of Brahman. On that basis the existence of heaven should also be false. [Chapter 7 – Verse 53]



- Paroksha Jnanam removes Satva Aavarnam... Brahman's existence.
- Bhana Aavarnam goes by Aparoksha Jnana Avarnam regarding experience of Brahman.

Direction – Technical :

- Regarding Paroksha Jnanam of Brahman.



Reasons of Brahmavat :

- Brahma Asti – is it negated later?
- Badyamanatvat Uchyatee..?
- Is later negotiability reason of delusion status of Brahma Asti.

52 – Answer :

- Can't be Brahma Asti – never negated later.
- It has to be negated, then knowledge should be Brahma Nasti.

2nd possibility :

- Don't have Visesha Jnanam – only Samanya Jnanam. Non specific Brahma Asti. No identification of Brahman therefore delusion.
- General reference without identification.
- Vyakti - Anullekha
 ↑ ↑ ↑
- Specific entity Non - Reference to specific entity=General knowledge
- Intimidated word – will give teeth ache.

Example :

- Bomb threat – air travel before identification of luggage.
 ↓
- Samanya Jnanam all belongs to travelers each identifies specific – “Vyakti – Jnanam Ullekha”.
- Similarly Brahma Asti in world somewhere Brahman also there.
- Brahman = Sakshi Chaitanyam ← Vyakti Ullekha Jnanam.
- If every general knowledge is false, island in Indian ocean becomes valid knowledge.
- General knowledge can't be defined as Brahman.

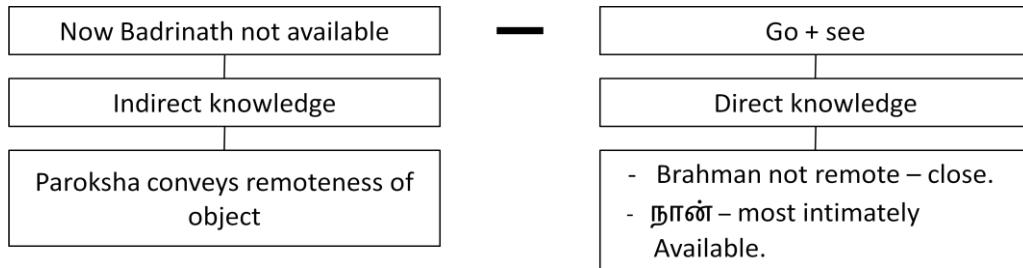
Verse 54 :

अपरोक्षत्वयोग्यस्य न परोक्षमतिप्रभंः ।
परोक्षमित्यनुल्लेखादर्थात्पारोक्ष्यसंभवात् ॥५४॥

Indirect knowledge of Brahman, that is an object of direct knowledge, is not necessarily false. For it does not ever reveal that Brahman is an object of indirect knowledge only. (why do we then call it indirect knowledge? For it does not say ‘this is Brahman’ which is direct knowledge). [Chapter 7 – Verse 54]

3rd reason :

- Most powerful.
- Paroksha Jnanam – is indirectly saying Brahman is Paroksha Vastu.
- Indirect knowledge = knowledge of something not directly Available.



- Closer than my thought – it is myself.
- Talking of remoteness of close object = Delusion Aparokshavat Yojyaha.
- Brahman is fit for only Aparoksha Jnanam because it is always intimate.
- I can't talk of Parokshatvam of person sitting opposite. If I talk of you as Aparoksham. Will be delusion.
- You are superimposing Parokshatvam on Aparoksha Brahma.
- Brahman is Nitya Aparoksham & fit for Paroksham only.
- Parokshatvatvam superimposed on Aparokshatva Brahman that is Brahma – Delusion.

Scriptures says :

- Brahman = is Jagat Karanam.

Taittriya Upanishad :

तँ होवाच यतो वा इमानि भूतानि जायन्ते
येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति
तद्विजिज्ञासस्व तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ ३ ॥

tagmhoveraca, yato va imani bhutani jayante,
yena jatani jivanti, yatprayantyabhisamvisanti,
tadvijinasasva, tad brahmeti, sa tapo' tapyata,
sa tapastaptva. || 3 ||

To him (bhrgu) he (varuna) again said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance... [III – I – 3]

- Avantara Vakyam Brahman defining statement.
- No Paroksha / Aparoksha thought w.r.t later Aparoksham.
- 60 B.C therefore people don't know they are B.C.
- I never identified as Paroksham / Aparoksham while listening to Avantara.

Student doesn't deliberately refer to :

- Brahma Asti Jnanam as Paroksham.
- It gains Paroksha status only by implication based on later Aparokshatvam.
- Title given by other Sruti student.

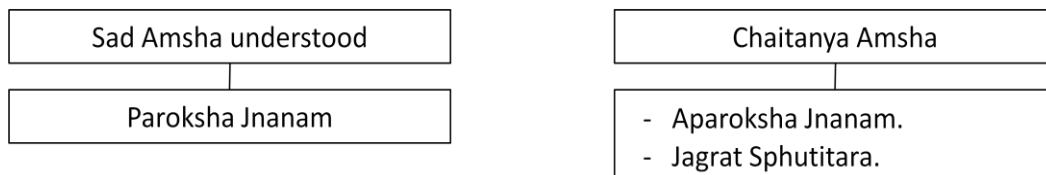
Verse 55 :

अंशागृहीतेभान्तिश्चेद्घटज्ञानं भ्रमो भवेत् ।
निरंशस्यापि सांशत्वं व्यावर्त्याशविभेदतः ॥५५॥

The argument that indirect knowledge is false because it does not give a full knowledge of Brahman does not hold good. We may know only a part of a pot, but this partial knowledge is not false on that account. Though Brahman has no real parts, it appears to have parts due to false superimposed adjuncts, which indirect knowledge removes. [Chapter 7 – Verse 55]

4th Reason :

- Brahma Asti from Veda Pramanam.
- Jagat Karanam is incomplete knowledge.
- Nitya Shudham – Jagat Karanam.
- Sat Aspect – Astitvam clear.
- Brahman is Chit – Chaitanyam – all this time available as Aham Aham – iti...



- Therefore partial knowledge = Delusion.
- Because Chaitanyam always Aparoksham.
- Consciousness = are you ‘Consciousness’ or not?
- Conscious that you are conscious of everything. Consciousness – never Paroksham.
- Whatever is incomplete – partial knowledge is delusion.
- Brahma Sadatmanesha Jnanataha
- Chidatmaneshu na Jnanataha.
- If incomplete knowledge is delusion, every knowledge you have is incomplete and is delusion.

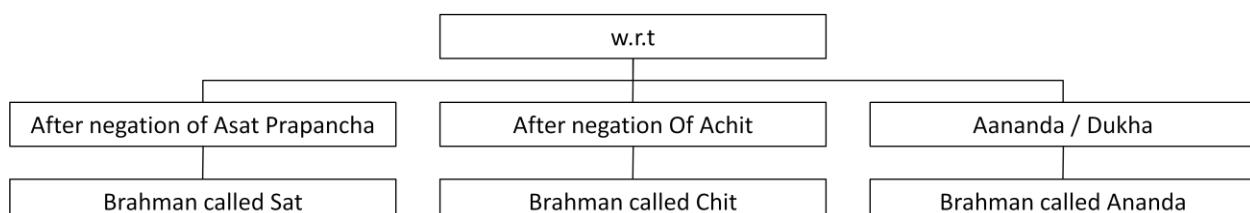
- No knowledge is complete.
- Microphone – how modified? Date of origin?
- Incomplete knowledge of last row student not.
- Brahman = nonexistence.
- Don't know full details / partial knowledge – not delusion.
- Partial knowledge – is invalid.
- Then pot knowledge – will become delusion.
- Because don't know ingredients in clay.
- Paroksha Jnanam = partial knowledge.
- Only sad Amsha revealed ... not chit Amsha. Therefore not delusion...

Idle Purva Pakshi wakes up :

- Brahman has Sad + Chit Amshas.
- Brahman has 2 parts – Sa – Vayavaham.
- No Savayava – Vitatiya Bheda...
- Has Svagata Bheda – internal div – Sat – Chit.
- If Savayatvam – Anityam – Ghatavatu – Anityam because it has parts..
- Anything with parts will fall apart.
- Sat / Chit will run into 2 direction.

Vidya :

- Brahman absent have 3 parts – Sat – Chit – Ananda. 3 superimposed on Brahman from standpoint of world. 3 names w.r.t world.
- Since world in Mithya.
- From Mithya world status standpoint, Brahman has to be given same name to differentiate.



Example :

- Day time on earth but in sun can't use day – irrelevant.
- Asatva Nishedatvam – use word Sat see world as Jadam. Mithya world differentiate & negate Jadatvam. Can't use Sat.
- Sat negates only Asatva Nisheda to negate Jadatvam – use Chit.
- See Dukhams all over.... Negate Prapancha Dukham in Brahman.
- To negate Dukham can't use Sat / Chit.
- 3 aspects of universe to be negated, Vyavartham – Nisheda.
- Things to be negated in the world fall into 3 categories / types.
- Asatvam – Achitvam – Aanandam World has 3 Amshas.
- Until 3 negated I have to use 3 names / words.
- What is Brahman called him?

Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पुर्णमुदच्यते
पूर्णश्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Purnnam-Udacyate
Puurnnashya Puurnnam-Aadaaya Puurnnam-Eva-Avashissaye ||
Om Shaantih Shaantih Shaantih ||

Om, That is Full, This also is Full, From Fullness comes that Fullness, Taking Fullness from Fullness, Fullness Indeed Remains. Om Peace, Peace, Peace



LECTURE 176

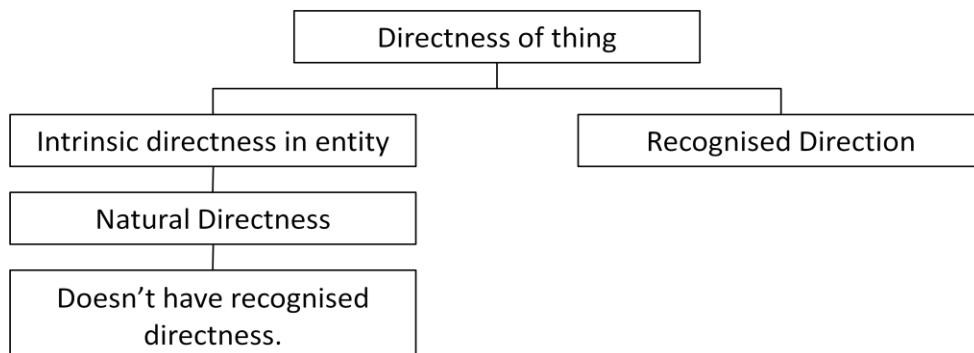
LECTURE 176

Verse 55 :

अंशागृहीते भ्रान्तिरुपेद्य घटजानं भ्रमो भवेत् ।
 निरंशस्यापि सांशत्वं व्यावर्त्याशविभेदतः ॥५५॥

The argument that indirect knowledge is false because it does not give a full knowledge of Brahman does not hold good. We may know only a part of a pot, but this partial knowledge is not false on that account. Though Brahman has no real parts, it appears to have parts due to false superimposed adjuncts, which indirect knowledge removes. [Chapter 7 – Verse 55]

- Nature of Paroksha Jnanam of Brahman is Paroksha. Jnanam possible because Brahman is Nitya Aparokshatva Rupam?
- How indirect knowledge of Brahman directly available?
- Indirect knowledge possible when knowledge not directly understood.
- 10th man status – directly available but concealed because of ignorance.
- On concealed ignorance, we superimpose in directedness & indirect knowledge is then possible.
- 10th man understanding – 10th indirectly first.



- May be misunderstood indirectness may be superimposed on entity.
- Brahman ever directly available – not understood.
- Therefore indirectness superimposed, therefore we use expression indirect knowledge
- There direct & indirect knowledge is possible.
- W.r.t Brahman what is result of :

Indirect knowledge of Brahman	Direct knowledge
<ul style="list-style-type: none"> - Will negate covering with regard to Sat Amsha of Brahman or existence of Brahman. - He will say Brahma Asti. - No ‘Question’ / doubt regarding existence of Brahman. - Existence evident. - Sat Amsha Clear. - Problem = not experienced it. - Negating experience of Brahman. - Non – experience of Brahman is called. - Bhana Avarnam or Chit Avarnam. - Sat Avarna gone Chit Avarnam continues. - I know there is Brahman but have not experienced it. 	<ul style="list-style-type: none"> - Will say I am Brahman experiencing all the time. - Will never negate experience of Brahman. - Will not have covering with regard to Brahman’s experience.

- After Aparoksha Jnanam – no concealment of Brahman experienced.

Will say :

- Brahman ever is & is ever experienced as Aham...

Technical :

- Paroksha Jnanam removes Sat Avarnam.
- Aparoksha Jnanam removes Chit / Bhana Avarnam.

Verse 55 – Doubt :

2nd line :

- Accepting Brahman has 2 parts Sat / Chit.
- Is Brahman part or partless?

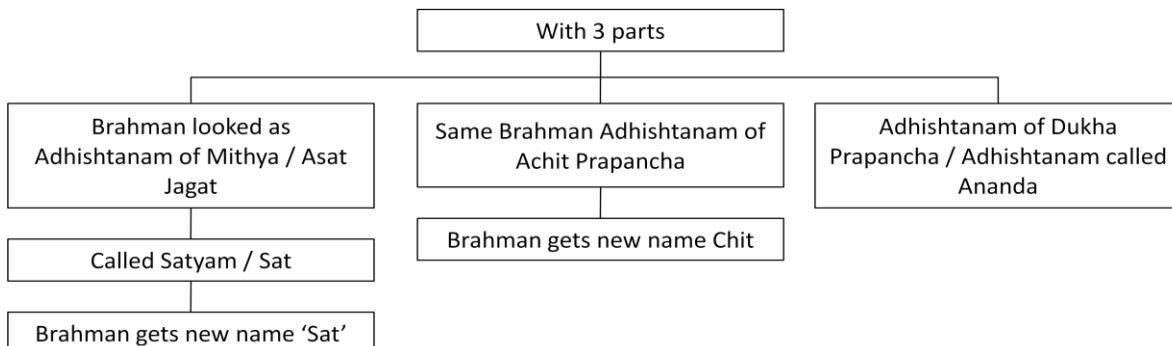
Counter – Question :

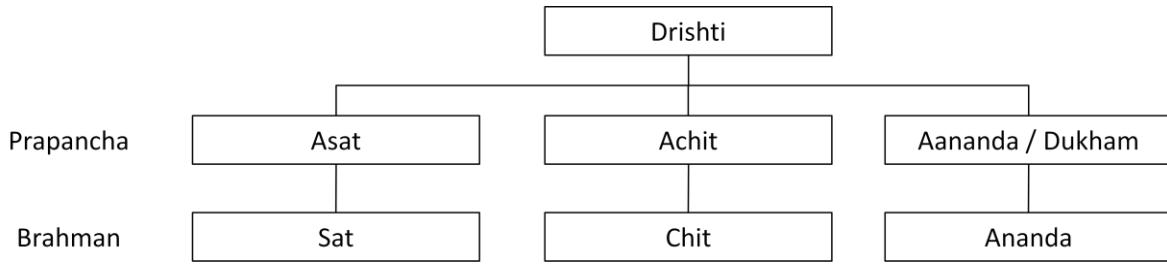
- Vyavaharika / Paramartika Drishti?

↓

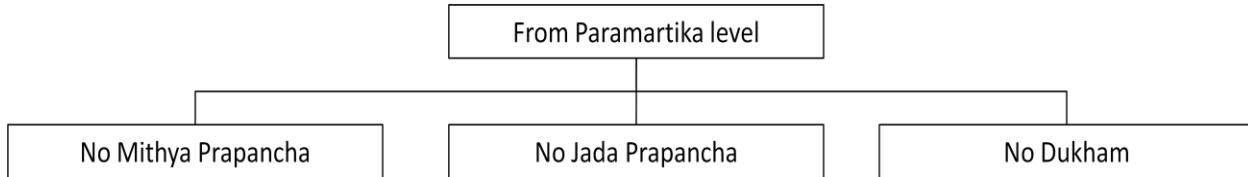
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With 3 parts partless





Vyavaharika Amsha Trayatvat :



- Sat – Chit – Ananda – irrelevant.
- From Vyavaharika Drishti call it Sat – Chit – Ananda !!
- With reference to 3 Mithya aspects to be negated.



- In this world 3 aspects are there...
- We reveal Brahman by negating them.
- Negate from world Asat Sat.
- Negate from world Achit..... Chit.
- Negate from world Dukham..... Ananda.
- From Paramartika Drishti, nothing to be negated Sat Chit Ananda Redundant – irrelevant.
- Brahman partless from Paramartika Drishti Niramsha.
- 3 Amshas accepted from Vyavaharika Drishti Sa – Amsha.

Verse 56 :

असत्त्वांशो निवर्तते परोक्षज्ञानतस्तथा ।
अभानांशनिवृत्तिः स्यादपरोक्षधिया कृता ॥५६॥

Indirect knowledge removes our doubt that Brahman may not exist. Direct knowledge rebuts our poser that it is not manifest or experienced. [Chapter 7 – Verse 56]

- In Vyavaharikam, thru Paroksha Jnanam concealment of Brahmans existence is negated. I accept Brahma Asti.
- By Aparoksha Jnanam, concealment w.r.t experience of Brahman negated.
- Banam means – Chid Amsha experience.
- Brahman being consciousness, it is ever experienced.
- Abanamsham = Bhana Avarna Amsham, concealment of Brahman experience negated.

Verse 57 :

दशमोऽस्तीति विभ्रान्तं परोक्षज्ञानमीक्ष्यते ।
ब्रह्मास्तीत्यपि तद्वत्स्यादज्ञानावरणं समम् ॥५७॥

The statement ‘the tenth exists, is not lost’ is indirect knowledge, and it is not false. Similarly, the indirect knowledge, ‘Brahman exists’ is not false. In both cases the obscuring of the truth due to ignorance is the same. [Chapter 7 – Verse 57]

- Have Brahman Anubava all the time compare 10th man to Brahman.
- What produces Paroksha / Aparoksha Jnanam?

Knowledge :

Paroksham	
a) : - “10 th man is” - Indirect knowledge even though himself – always available. - Valid knowledge. Not Brahma.	a) : - Brahma Asti = indirect knowledge is possible. - In both cases – ignorance is doing same thing.
b) : - Paroksham possible with reference to Brahman also.	b) : - Sat Amsha concealed by Agyanam.

- 10th man + Brahman Sat Amsha covered.

Verse 58 :

आत्मा ब्रह्मेति वाक्यार्थं निःशेषेण विचारिते ।
व्यक्तिरुल्लिख्यते यद्वदशमस्त्वमसीत्यतः ॥५८॥

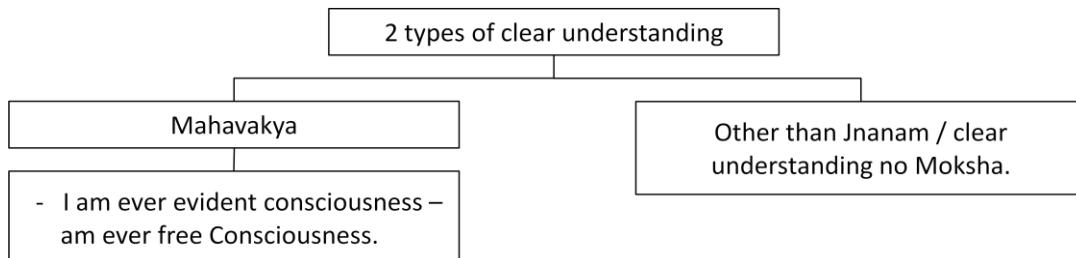
By a thorough analysis of ‘self is Brahman’ the direct knowledge ‘I am Brahman’ is achieved, just as the man after having been told that he is the tenth comes to realize it through reflection. [Chapter 7 – Verse 58]

- When Paroksha converted into Aparoksha general knowledge converted to specific knowledge of Brahman.

Paroksha	Aparoksha Jnanam
- Brahman somewhere / some manner.	- Brahman experienced as me ever experienced consciousness --- = Particularisation happens by Mahavakya Vichara.

- When Sravanam done properly, clear understanding takes place.

Naishkarmya Siddhi :



- Specific nature of Brahman = Consciousness.

General Knowledge :

- 10 luggage boys belongs to 10.
- Samanya Jnanam = Vision of suitcase / Brahman I have identity not known.

Specific Jnanam :

- Which one belongs to which one.
- Identified Brahman.
- Identification process called Vyakti Ullekha.
- Brahman is there – Samanya Jnanam.
- Identification – that Brahman – I am... Particular knowledge of Brahman.
- Identity of Brahman – invoked as I – myself.
- Dashamaha – Asti – heard / Satisfied
 - somewhere not dead, not identified, identity not invoked.

Very good excellent !!

Dashamaha Tvam Asi :

- Identity invoked Mahavakya is invocation of Brahmans identification.

- Identification process = Mahavakya Vichara like Dashamaha Tvam Asi.
- 10th man Mahavakyam – produces identification of self.
- 10th Brahman Mahavakyam – produces identification of self / Brahman.
- Why important?

To negate misconception :

- During Sravanam get Paroksha Jnanam – indirect knowledge of Brahman.
- Only in “Ninidhyasanam” / “Mananam” – alone.... Direct knowledge / direct experience.
- Both indirect & direct knowledge is Sravanam alone. Knowing process ordered in Sravanam.
- Without knowing – “Ninidhyasanam” is for better Sravanam.
- If knowing process is incomplete during Sravanam.
- I have to get back to Sravanam only after Mananam + Sravanam.
- Aparoksha Jnanam in Sravanam only. In “Mananam” don’t look for Brahma Anubava.

Verse 59 :

दशमः क इति प्रश्ने त्वमेवेति निराकृते ।
गणयित्वा स्वेन सह स्वमेव दशमं स्मरेत् ॥५९॥

If one of the ten asks who is the tenth, the answer is that it is he himself. As he counts, he comes to himself, and then realises that he himself is the tenth (which is direct knowledge). [Chapter 7 – Verse 59]

10th Man :

- Knows Dasha Maha Asti.... Not experienced.
- Show me identity = Aparoksha Jnana.
- Guru – doesn’t say – I see the man.
- 10th – not in “Mananam”. Don’t require to do anything for existence of 10th man.

10th man is :

- Ever experienced, you the individual.
- Tvam eva Nirakrute... negated.

10th :

- You ever experienced one.
- Curiosity of Dashama experience negated.
- Doesn't nourish curiosity in "Mananam".
- Brings '9' again... in proximity of 9... I am 10th, not say in middle of road – alone.

After 9 :

- Crying before.

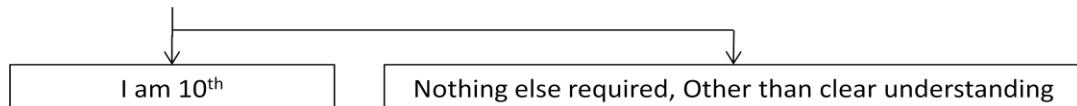
Now after :

- Crying happily – recognises Dashamaha Aham Asmi...



समरत

- Clear understanding of 2 factors...



- Sadhana over, happy !
- Ninidhyasanam – practice – Not for Moksha – I am Mukta – Not for Jnanam.
- To repeat journey is over. No more Sadhana – don't have to work for Moksha.
- Sravanam – only Sadhanam.
- Mananam – to support efficient Sravanam.

Verse 60 :

दशमोऽस्मीति वाक्योत्था न धीरस्य विहन्यते।
आदिमध्यावसानेषु न नवत्वस्य संशयः ॥६०॥

His knowledge that he is the tenth is never negated. Whether he comes to himself at the beginning, the middle or the end of his counting, his knowledge that he is the tenth is never in doubt. [Chapter 7 – Verse 60]

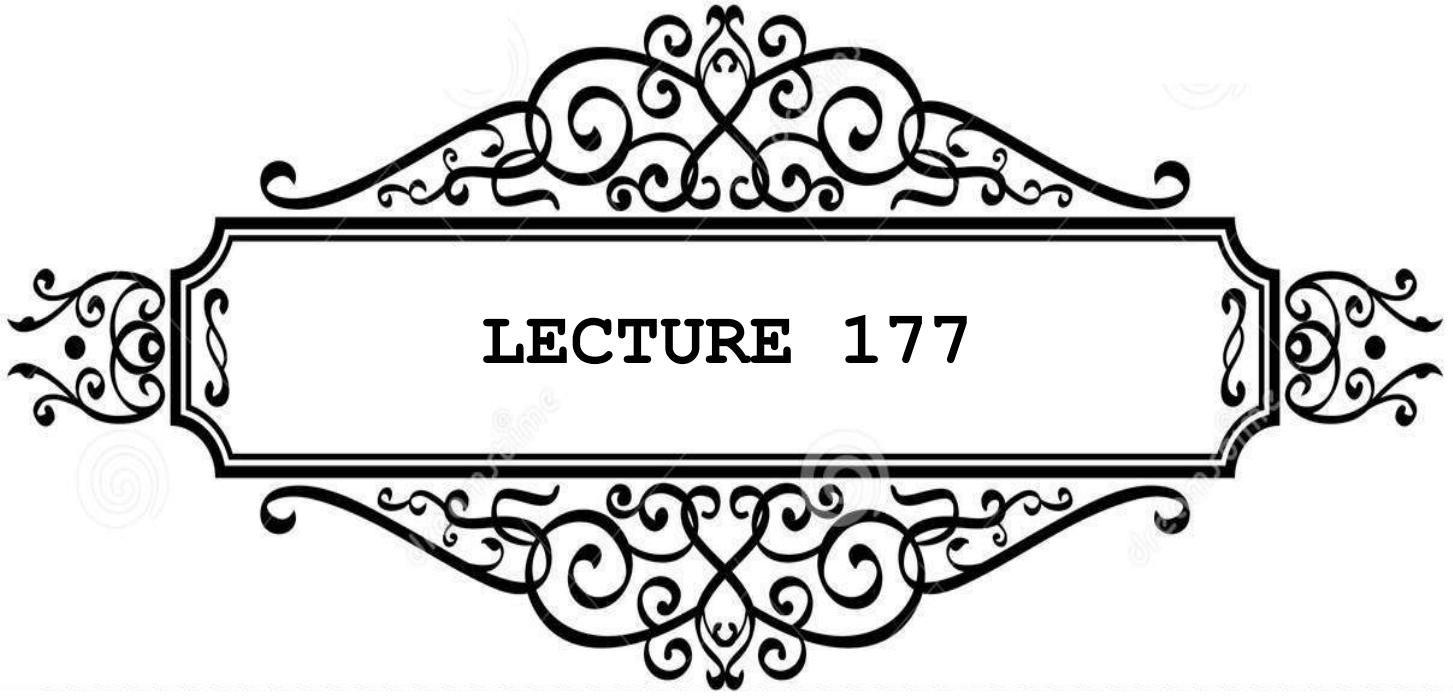
Before Counting	Now
Disturbed : - Understood 9 th not 10 th	Knows : - 9 th 10 th ↓ ↓ Outside Himself

- W.r.t 9th – no doubt - I am 10th knowledge.
- 9 belongs to them – not to me
- 10 belongs to me – not them
- Shudhatvam Muktatvam Nityatvam :

Never belongs to World / Body / Mind - ever belongs to me – must be Vritti in Death bed

- Should have feeling describing me...
- Sorrow – belongs to World / Body / Mind but never belongs to me Atma.
- Never doubt is there.

Knowledge not obstructed during beginning / middle / end of Sravanam / counting process



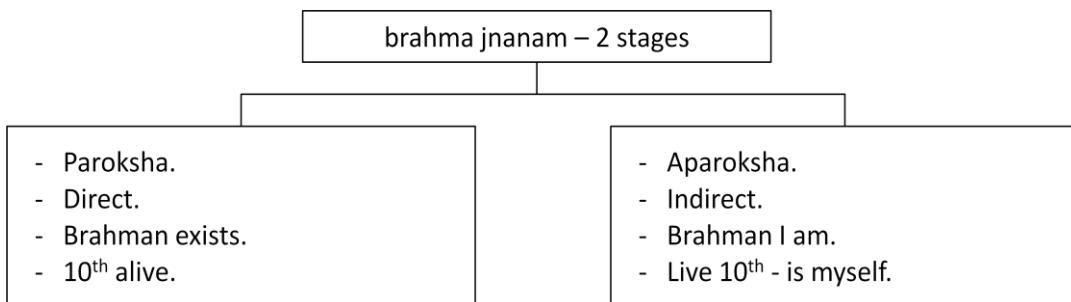
LECTURE 177

LECTURE 177

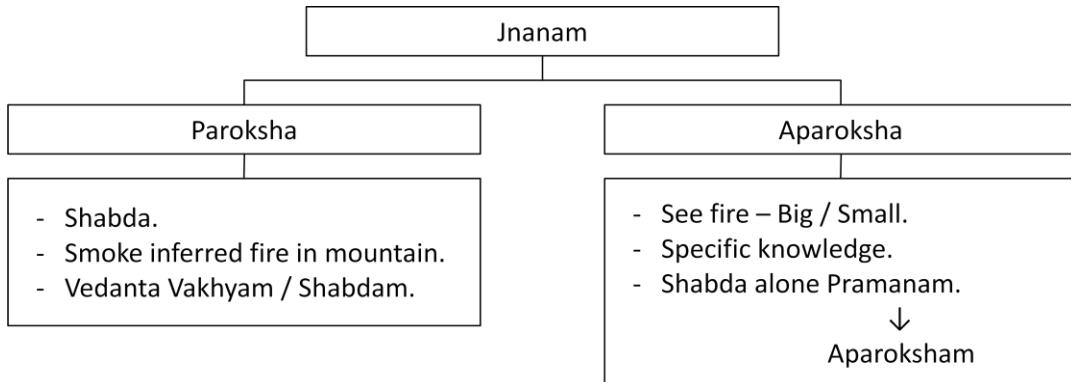
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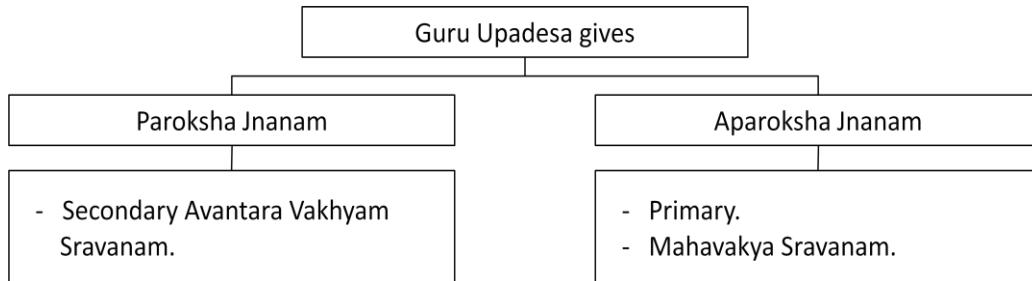
- Possible w.r.t remote objects + Brahman.
- Normally 2 Jnanams given by 2 Pramana.
- Read Badrinath – Paroksha Jnanam.
 - Shabda Pramanam / Thru words.
- Go to Badrinath – source Pratyaksha Pramanam.



Unique :

- Shabda Vedanta Vakyam – Aparoksha + Paroksha Jnana Karanam.
- Not true in case of Badrinath / inferred fire.
- Why?
- 10th Man – Gurus Vakyam gives Paroksha Jnanam. 10th alive + 10th – I am – Aparoksha Jnanam.
- Therefore Vakyam can give Paroksha + Aparoksha Jnanam.

- How one Shabda Pramanam / Vakya Pramanam - gives 2 different types of knowledge?
- Same Shabda – type of sentence employed differently.
- There is 10th Man – Not drowned...
- Knowledge of Samanya Astitva Jnanam, don't cry.
- Satva Avarna Nivartaka Jnanam.
- “10th exists as you” → Maha Ashadu.
- Specific existence – as I myself.
- Paroksha Jnanam – Avantara Vakyam reveals general existence of Brahman.
- Removes covering of Brahman's existence.
- That Brahman you are = Mahavakya = Shabda Pramana.



- Don't use other means to get direct knowledge.

Verse 61 :

सदेवेत्यादिवाक्येन ब्रह्मसन्चं परोक्षतः ।
गृहीत्वा तत्वमस्यादिवाक्यादव्यक्तिं समुल्लिखेत् ॥६१॥

The Vedic texts, such as 'before the creation Brahman alone existed'. Give indirect knowledge of Brahman; but the text 'that thou art' gives direct knowledge.
[Chapter 7 – Verse 61]

- Different up – Vakyam –

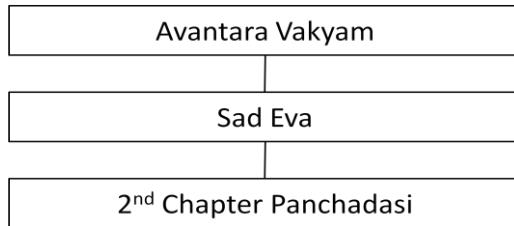
Verse 61 + 62 :

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वेक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१॥

sadeva somyendamagra asidekamevadvitiyam;
taddhaika ahurasadevedamagra asidekamevadvitiyam
asmadasatah sajjayata. || 1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]



- Brahman = pure existence that Brahman
= Jagat Karanam has Maya Sahita Sarva Karanam.



Creation from 3 elements Trivat Karanam...

7 section – there is Brahman.

- 10th Man – 9 brought in.



10th Tat Tvam Asi General world

- Don't say Tat Tvam Asi out of context to auto driver context preparation crucial.
- Forging metal – Strike when hot.
- Existence was there – continues to be there, its everywhere in the form of "Is".
- In Body + Mind – with Isness.
- In sleep – with Isness.
- In form of Am.

- **Chandogya Upanishad :**

स य एषोऽणिमैतदात्म्यमिदः सर्वं तत्सत्यः स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

Sa ya eso nimaitadatmyamidam sarvam tatsatyam sa
atma tattvamasi svetaketoo iti Bhuya eva ma
bhagavan vijnapayatviti tatha somyeti hovaca || 7 ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.
[6 – 8 – 7, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

- That being which is this subtle essence (cause), even that all this world has for its self, that is the true. That is the Atman.... That thou art – O' Svataketu...

- Listen as it should be listened.
- Able to identify Brahman directly as I ever evident “Consciousness” principle which is called Aparoksha Jnanam.
- If Vakya doesn’t work – again apply ... because Vakyam alone Pramana.
- Mananam / Ninidhyasanam – not for knowledge – but to remove intellectual obstacles.

Verse 62 :

आदिमध्यावसानेषु स्वस्य ब्रह्मत्वधीरियम् ।
नैव व्यभिचरेत्तस्मादपरोक्ष्यं प्रतिष्ठितम् ॥६२॥

When a man knows himself to be Brahman, his knowledge does not vary whether in the beginning, middle or end. This is direct knowledge.
[Chapter 7 – Verse 62]

- Once Mahavakyam works for me, + understand pure “Existence” as myself + read again Avantara Vakyam... will have Aparoksha Jnanam alone / all the time.
- Throughout teaching – Brahman Aparoksham like 10th Man.
- Aadhi / Madhya / Avastheshu....
- Regarding Brahman status of oneself, my own Brahman status... this knowledge will never get displaced. Ajnanam will not go away and get converted into Paroksham.
- One way traffic.
- Never changes Neiva Vyabicharet....
- Jnasya Nashat Na Bavati...
- In Re – Sravanam, 3rd person converted into 1st person.
- Sravanam helps Nishta.
- Sad – Eva... I was there all the time...
- My Biography in all Upanishad = Nishta.

Verse 63 :

जन्मादिकारणत्वाभ्यलक्षणेन भृगुः पुरा।
पारोक्ष्येण गृहीत्वाथ विचाराद्व्यक्तिमैक्षत ॥६३॥

The sage Bhrgu, in ancient times, acquired indirect knowledge of Brahman by reflecting on Brahman as the cause of the origin, sustenance and dissolution of the universe. He acquired direct knowledge by differentiating the self from the five sheaths.
[Chapter 7 – Verse 63]

- Taittriya Upanishad – Brigu – Valli. 3rd Chapter – 1st section.
- Avantara.
- Brahman = cause of Origin / Sustenance / Dissolution.



Taittriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपस्तसार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्योवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

Bhrgurvai varunih varunam pitaramupasasara
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti ॥ 1 ॥

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, "O revered sir, teach me Brahman". Varuna Said, thus, to him (Bhrgu), "Food, Prana, the eyes, the ears, the mind and the speech – are Brahman". [III – I – 1]

त ए होवाच यतो वा इमानि भूतानि जायन्ते
येन जातानि जीवन्ति यत्प्रयत्यभिसंविशन्ति
तद्विजिज्ञासस्व तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

tagmhoveraca, yato va imani bhutani jayante,
yena jatani jivanti, yatprayantyabhisamvisanti,
tadvijinasasva, tad brahmeti, sa tapo'tapayata,
sa tapastaptva ॥ 2 ॥

To him (bhrgu) he (varuna) again said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance... [III – I – 2]

- Brahman = Srishti / Sthithi / Laya Karanam → Aavantara Vakyam indirect knowledge.
- Paroksha Jnanam : there is Brahman = Jagat Karanam Brahman cause of Srishti.
- Thereafter continue enquiry (Vichara) to convert Paroksha to Aparoksha.
- Tapaha – Tapasa Brahma Vijyaha... Prano Brahma Divya Jnanat.
- Tapas – Vichara = Vyaktim Aikshata

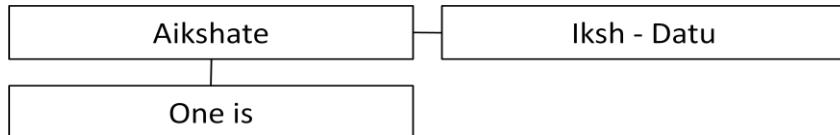


Particular nature

- Identification of Brahman he gained.

- Vyakti Ullekanam.
- Vyakti Darshanam.
- Vyakti Aikshanam.
- Words of Aparoksha Jnana.. Identifying Brahman on myself.

“Idiom”



Verse 64 :

यद्यपि त्वमसीत्यत्र वाक्यं नोचे भृगोः पिता ।
तथाप्यन्नं प्राणमिति विचार्य स्थलमुक्तवान् ॥६४॥

Though Varuna, father of Bhrgu, did not teach him by means of the text ‘that thou art’, he taught him the doctrine of the five sheaths, and left him to his discriminative enquiry. [Chapter 7 – Verse 64]

Upanishad	Avantara Vakyam	Maha Vakyam
Chandogya Upanishad	- Sad Eva...[6 – 2 – 1]	- Tat Tvam...[6 – 8 – 7, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]
Taittriya Upanishad Brigu Valli	- Brahman is Srishti / Sthithi Laya Karanam.	- Not there. - Sato Tapyata...

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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taddhaika ahurasadevedamagra asidekamevadvitiyam
asmadasatah sajjayata. || 1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

स य एषोऽणिमैतदात्म्यमिदः सर्वं तत्सत्यः स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
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Sa ya eso nimaitadatmyamidam sarvam tatsatyam sa
atma tattvamasi svetaketo iti Bhuya eva ma
bhagavan vijnapayatviti tatha somyeti hovaca || 7 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशान्तीति ।
सैषा भागवीं वारुणीं विद्या परमे व्योमन्प्रतिष्ठिता ।
य एवं वेद प्रतिष्ठिति । अन्वानन्दादो भवति ।
महान्मवति प्रजया पशुभिर्ब्रह्मवर्चेसेन ।
महान्कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat,
anandaddhyeva khalvimani bhutani jayante,
anandena jatani jivanti,
anandam prayantyabhisamvisantiti,
saisa bhargavi varuni vidya parame vyoman pratisthita,
sa ya evam veda pratitsthati, annavanannado bhavati,
mahan bhavati prajaya pasubhirbrahmavarcasena,
mahan kirtya || 1 ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by bliss do these beings live. They go to bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true Brahmana – hood. Indeed, he becomes great through fame and renown.
[III – VI – 1].

3RD Chapter :

- Varuna – father.
- Brigu – Son.
- Without – Mahavakya.
- Implicit / indirect Jnanam.
- Do enquiry among Pancha Kosha – Tvam Pada ‘Jivatma’.
- Brahman = Sakshi Buta Aham.
- Tvat Pada Lakshyartha not mentioned.
- Vachyartha is there in hidden form.
- Therefore Tat Tvam Asi – indirectly taught.

How Brigu gained Aparoksha Jnanam

Taittriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्धयेव खल्विमानि भूतानि जायन्ते ।
अनेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशान्तीति ।
तद्विज्ञाय पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तः होवाच ।
तपसा ब्रह्मविजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ ३ ॥

Annam brahmeti vyajanat,
annaddhyeva khalvimani bhutani jayante,
annena jatani jivanti,
annam prayantyabhisamvisantiti,
tadvijnaya punareva varunam pitaramupasasara,
adhihi bhagavo brahmeti, tagm - hovaca,
tapasa brahma vijinasava, tapo brahmeti,
sa tapo 'tapyata, sa tapastaptva || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “revered sir, teach me Brahman”. Varuna told him: “by deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas. [III – III – 1].

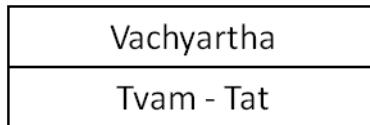
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sa tapastaptva. || 3 ||

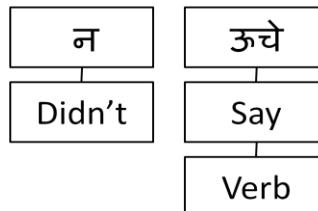
To him (bhrgu) he (varuna) again said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance... [III – I – 3]

Taittriya Upanishad :

- Yatho va imani butani.... [III – I – 3] - Tad Pada Vachyarthा.
- Annam / Pranam / Chakshu / Shotra – Tvam Pada Vachyarthा.



- Given Find – common essence...
- Mahavakya – नोचे – न – ऊचे – not clearly said.



Indirectly hinted :

- Vichara Sthalam = locus of enquiry.
- Search inside you where is Jagat Karanam Brahman in you.
- Go to Annamaya / Prana / Mano / Vigyana / Ananda Maya Kosha.

Taittriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपस्तरसार ।
अधीहि भगवो ब्रह्मेति । तस्मा षट्तत्त्वोवाच् ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

Bhrgurvai varunih varunam pitaramupasasara
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti || 1 ||

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, "O revered sir, teach me Brahman". Varuna Said, thus, to him (Bhrgu), "Food, Prana, the eyes, the ears, the mind and the speech – are Brahman". [III – I – 1]

Taittriya Upanishad :

Vanma said to Bhrgu :

- Food, Prana, the eyes, the ears, the mind and the speech are Brahman.
- Brahma Lakshanam.

Verse 65 :

अन्नप्राणादिकोशेषु सुविचार्य पुनः पुनः ।
आनन्दव्यक्तिमीक्षित्वा ब्रह्मलक्ष्माप्ययूजत् ॥६५॥

Bhrgu considered carefully the nature of the food – sheath, the Vital – sheath and so forth. He saw in the bliss – sheath the indications of Brahman and concluded: 'I am Brahman'. [Chapter 7 – Verse 65]

- Find out what will fulfill the definition of Brahman in all the Koshas.

1st :

- Not Annam Brahman ... not reached destination.
- Enquire Prana / Manaha / Vijnamaya.

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशान्तीति ।
सैषा भार्गवी वारुणी विद्या परमे व्योमन्प्रतिष्ठिता ।
य एवं वेद प्रतिष्ठिति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान्कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat,
anandaddhyeva khalvimani bhutani jayante,
anandena jatani jivanti,
anandam prayantyabhisamvisantiti,
saisa bhargavi varuni vidya parame vyoman pratisthita,
sa ya evam veda pratitsthati, annavanannado bhavati,
mahan bhavati prajaya pasubhirbrahmavarcasena,
mahan kirtya || 1 ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by bliss do these beings live. They go to bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true Brahmana – hood. Indeed, he becomes great through fame and renown.
[III – VI – 1].

- from bliss all beings produced, by bliss they live, go back to bliss.
- Ananda Atma – Chaitanyam = Mahavakya.
- Brigu – discovered Ananda Vyaktim Ikshitvat.

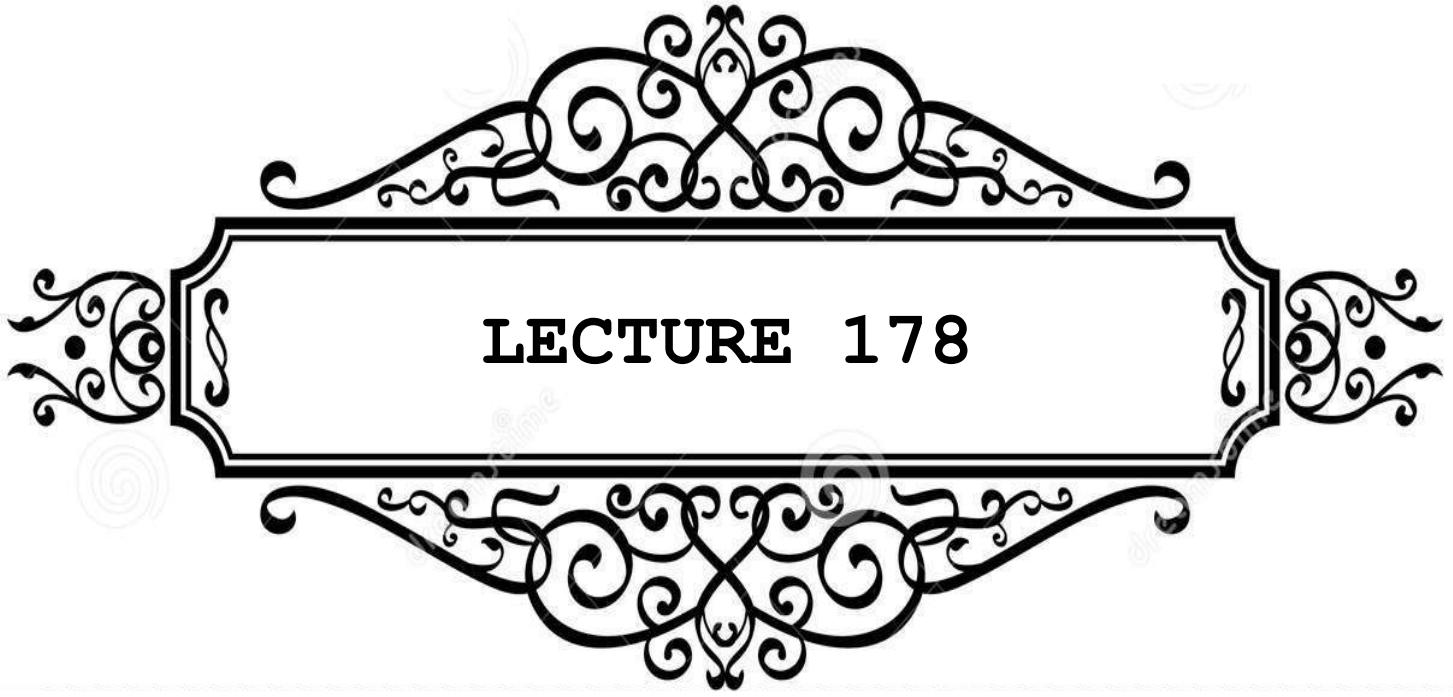


Recognise

- Identified Brahman as Anandatma.
- Normally Tvam Pada Lakshyartha = Chaitanyam.
- Rarely Tvam = Ananda ... As I – witness ‘Consciousness’ principle.

Definition of Brahman :

- Srishti / Sthithi / Laya Karanam – is it applicable to Chaitanyam or not?
- Chaitanyam perfectly fits Jagat Karanam Brahman.
- Therefore Chaitanyam = Brahman.
- Therefore I am Brahman.



LECTURE 178

LECTURE 178

Verse 65 :

अन्नप्राणादिकोशेषु सुविचार्य पुनः पुनः ।
आनन्दव्यक्तिमीक्षित्वा ब्रह्मलक्ष्माप्ययूजत् ॥६५॥

Bhrgu considered carefully the nature of the food – sheath, the Vital – sheath and so forth. He saw in the bliss – sheath the indications of Brahman and concluded: 'I am Brahman'. [Chapter 7 – Verse 65]

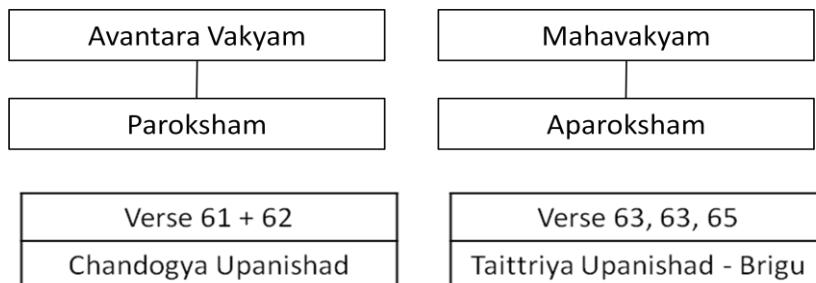
- Paroksha Jnanam + Aparoksha Jnanam – normally means different.
- By Shabda / or inference – Arthapatti.
- You have parents – general knowledge – inference therefore Paroksha.
- Live not live... not seen... Aparoksha.
- Brahman Paroksha + Aparoksha Jnanam both thru Shabda Pramanam.

Kena Upanishad :

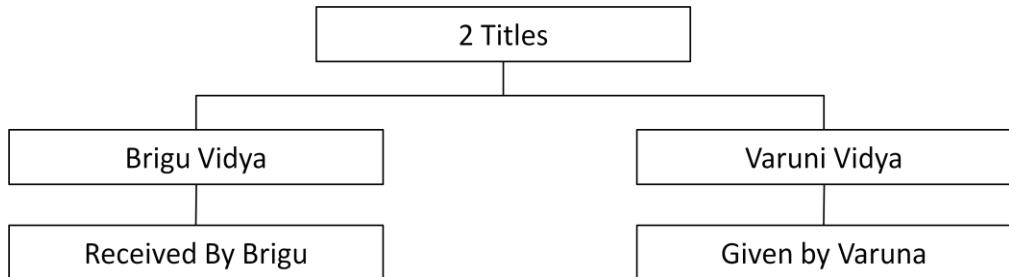
न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीम यथैतदनुशिष्यात् ॥ ३ ॥

The eye does not reach that (Brahman). the organ of speech does not reach (that Brahman). The mind also does not (reach that Brahman). We do not know (that Brahman). We do not know how anyone would reveal this (Brahman). [Chapter 1 – Verse 3]

- Not Pratyaksham – Sarva Indira Agocharvat.



- 1st Tat Pada – Brahman = Jagat Karanam.
- 2nd Tvam Pada – Panchakosha.
- Joining this Mahavakyam.
- Brighu – Uttama Adhikari.
- Eliminating Annamaya – came to Ananda Atma.



- Aham Ananda Brahma Asmi.

Anandamaya Kosha	Brahma Ananda
<ul style="list-style-type: none"> - Experiential pleasures – not equal to Brahman. - Logic : Anityam because experienced – Past tense – Ananda past – now tense Original Consciousness. 	<ul style="list-style-type: none"> - Knowledge based – witness of experiential pleasure. I am original Brahma – Ananda. - Original pleasure. - Because I – experiencer is original pleasure.

- Ananda is identical with Brahman.

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशान्तीति ।
 सैषा भागवी वारुणी विद्या परमे व्योमन्प्रतिष्ठिता ।
 य एवं वेद प्रतितिष्ठति । अन्वानन्दादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवच्चेन ।
 महान्कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat,
 anandaddhyeva khalvimani bhutani jayante,
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 anandam prayantyabhisamvisantiti,
 saisa bhargavi varuni vidya parame vyoman pratisthita,
 sa ya evam veda pratitsthati, annavanannado bhavati,
 mahan bhavati prajaya pasubhirbrahmavarcasena,
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He knew that bliss was Brahman, for, from bliss all these beings are produced, by bliss do these beings live. They go to bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true Brahmana – hood. Indeed, he becomes great through fame and renown.
 [III – VI – 1].

- Bliss is Brahman... from bliss all beings produced.
- Ananda = Srishti / Sthithi / Laya Karana = Brahman.
- Jivatma = Paramatma – Aikyam.
- Brahman Lakshana – Jagat karanam.
- Connected Brahman to Ananda Atma.

2nd Chapter :

- Taittriya Upanishad – No Guru mentioned.

Verse 66 :

सत्यं ज्ञानमनन्तं चेत्येवं ब्रह्मस्वत्कर्षणम् ।
उक्त्वा गुहाहितत्वेन कोशोष्वेतत्प्रदर्शितम् ॥६६॥

The Sruti first speaks of the nature of Brahman as truth, knowledge and infinity. It then describes the self hidden in the five sheaths. [Chapter 7 – Verse 66]

- Avantara Vakyam.

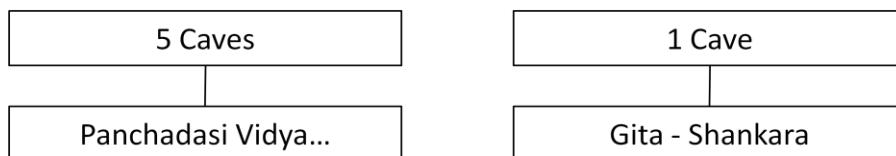
Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चित्तेति ॥ २ ॥

om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahma vipasciteti. || 2 ||

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Om the knower of Brahman attains the supreme.
- Brahman is truth, knowledge, infinity.
- He who knows it as existing in the cave of the heart in the transcendent Akasha, realises all his desires along with omniscient Brahman.
- Brahman = pure existence / Consciousness / infinite bliss.
- Pure existence = existence not connected to any object Nama / Rupa.
- Pure Consciousness : Consciousness – not connected to any particular thought / mind.
- Anantham = limitless.
- Pure Existence / Consciousness / limitless is Brahman = Svarupa Lakshan intrinsic nature of Brahman definition.
- Brahman inside in Pancha Kosha.



- Each Kosha – Cave.
- With Anandamaya Kosha = Manomaya Kosha – Cave.

- Guha Parampara Pancha Kosha discussed in 3rd Chapter – Panchadasi.

Taittriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्योऽन्तर आत्माऽनन्दमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,
 tasmadva etasmadvijnanamayat
 anyo'ntara atmanandamayah, tenaisa purna,
 sa va esa purusavidha eva, tasya purusavidhatam
 anvayam purusavidhah, tasya priyameva sirah,
 modo daksinah paksah, pramoda uttarah paksah,
 ananda atma, brahma puccham pratistha,
 tadapyes sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (by Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Mahavakya = Brahman Puchhan Pratishta → II – V – 2.
- 8 fold teachers – 8 – 7 – 1 to 8 – 12 – 3.



Main teaching

Chandogya Upanishad :

य आत्मापहतपापा विजरो विमृत्युर्विशोके विजिघत्सोऽपिपासः सत्य कामः
 सत्यसंकल्पः सोऽवेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोका नापोति
 सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच १

**ya atmaphatapama vijaro vimrtyurvisoko vijighatso pipasah satyakamah satyasankalpah
 so nvestavyah sa vijijnasitavyah sa sarvamsca lokanapnoti sarvamsca
 kamanyastamatmanamanuvidyā vijanatiti ha prajapatiruvaca. || 1 ||**

Prajapati once said: the self is free from sin, free from old age, free from death, free from sorrow and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [VIII – VII – 1].

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपे-
 शभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्यंति जच्चल्लीडग्रममाणः स्त्रीभिर्वा-
 यानैर्वा ज्ञातिभिर्वा नोपजनैँ स्मरन्निदैँ शरीरं स यथा प्रयोग्य आचरणे युक्त
 एवमेवायमस्मिज्जरीरं प्राणो युक्तः ३

**Evamevaisa samprasado smacchariratsamutthaya param jyotirupasampadya svena
 rupenabhinispadyate sa uttamah purusah sa tatra paryeti jaksatkridanramananah stribhirva
 yanairva jnatibhirva nopaljanam smaranidam sariram sa yatha prayoga acarane yukta
 evamevaya masmincharire prano yukta. || 3 ||**

In the same way, the joyful self arises from the body and attaining the light of the cosmic self, appears in his own form. This is the Paramatman, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [like] remains harnessed to the body. [due to Karma]. [VIII – XII – 3]

Definition of Brahman :

आत्मापहतपाप्या	Free from evil
विजरो	Free from old age
विमृत्यु	Free from death
विशेषोको	Free from sorrow
अपिपासः	Free from thirst
विजिवत्स	Free from hunger
सत्यकाम	Whose desire is of truth, real, irresistible
सत्यसंकल्प	Whose resolve is of truth
अन्वेष्टव्यः	Should be sought & understood

- He who has found out and who understands that Atman attains all the worlds and all the desires.
- Screen and happy gives up his identification with his body and appears in his true form.
- Avantara Vakyam.

2 applied to the Advantage :

Asura Raja	Dev Raja
Virochana ↓ - Attended 1 st class. - Others Discarded.	Indra ↓ - Prajapati gave Avastatraya Vichara.

1st : Vishwa revealed :

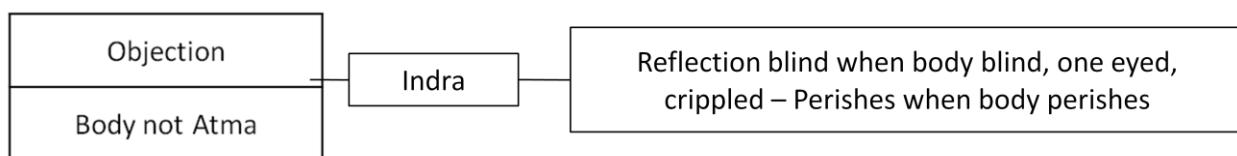
- Person seen in the eye – is the Atman.
- This is the immortal, fearless Brahman.
- One who is perceived in mirror / water. Which of this is Atman? Atma is inside all.
- Because of impurity in their mind – thought reflection Abhasa is Atma.

Virochana	Indra
<ul style="list-style-type: none"> - Body is Atma. - Addicted to pleasurable enjoyments. 	<ul style="list-style-type: none"> - Body crippled – reflect self crippled. - Body perishes – reflection perishes. - “Reflection is Atma”. - By Brahmacharya, power of comprehension improved.

2nd : Teijasa :

- He who move in dream is Brahman.
- Dream self not blind – when this body is blind.

Prajapati	Indra
<p>32 - Well dressed / adorned / groomed – look into “Vishwa” pan of water.</p> <ul style="list-style-type: none"> - what do you see. - Person in the eye is Brahman. - 1st understanding : Nirochara. 	<ul style="list-style-type: none"> - Reflection is also well adorned / dressed / groom. - This reflection is Atman, immortal & fearless. - Body is self – King – because addicted to pleasures and enjoyments. - Shadow of body is reflected in eye. - One who is not a giver / has no faith, doesn't perform sacrifice is Ademon !



Prajapati	Indra
<p>32 - Teijasa is Atma :</p> <ul style="list-style-type: none"> - One who moves in dream immortal / fearless. - He who is fully asleep, composed, screen & knows no dream – he is Atman immortal / fearless. <p>Mistake :</p> <ul style="list-style-type: none"> - There is a separate entity other than self to be known. 	<ul style="list-style-type: none"> - Dream body not blind; not one-eyed, doesn't suffer defects of body, not slain, it weeps / is conscious of pain / fear / weeps – Atma is fearless. - All pervading self was identified with dream self. - One doesn't know now by “I am he”. - Those beings don't know themselves. - As it's real nature of self, annihilated in sleep.

32 Years :

- 3 Years.
- $32 \times 3 = 96 + 5$.
= 101 Years.

Indra lived celibate life with Prajapati for 101 years.

- Impurities in Indra – very little.
- King also has to lead a disciplined life in teachers house.

Final lesson :

- Body is mortal, burnt by death.
- It is the support of deathless, bodiless Atman.
- Embodied self is held by pleasure & pain for one who is embodied.
- Pleasures + pain do not touch one who is bodiless. One who has given up identification with the body.
- Air is bodiless, white cloud, thunder, lightening also bodiless – arise out of Akasa – reach highest light + appear with it's own form.
- Self disentangles from the Gross, and subtle embodiments and rises above the three stages of waking, dream and sleep, With which it was identified.
- Sky alone persisting reality – clouds were potentially present in the sky. They rise out of the sky and disappear in the sky.
- Air becomes north wind / south wind. Do not differ in content.
- Lightening emerges + dissolves into the sky.

Ultimate reality :

- Unqualified spirit – is not a negation or exclusion of the manifested reality described in relative terms.

Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragram eva ca || 3 ||

Know the Atman as the lord of the chariot, who sits within it and the body as the chariot. Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3].

इन्द्रियाणि हयानाहृविषयौ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहृमनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,
atmendriya mano - yuktam, bhokte - tyahur manisinah || 4 ||

The sense (and the instincts) they say, are the horses, and their roads are the sense – objects. The wise call him the enjoyer (when he is) united the body, the sense and the mind. [I – III – 4].

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दृष्टाश्चा इव सारथे: ॥ ५ ॥

Yastva - vijnanavan bhavati, ayuktena manasa sada,
tasyen - driyanya - vasyani, dustasva iva saratreh || 5 ||

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer. [I – III – 5].

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथे: ॥ ६ ॥

Yastu vijnanavan bhavati, yuktena manasa sada,
tasyen - driyani - vasyani, sadasva iva saratreh || 6 ||

But he who has the right understanding, and has a mind always controlled, his senses are always controllable as the good horses of the charioteer. [I – III – 6].

- Body is a vehicle drawn about by the vital breath which controls the senses.
- Owner responsible for the activities of other factors.
- Eye is an instrument. The senses are instruments by which knowledge and experience of the external world are gained, body + senses belongs to the self.
- Property + enjoyment of it belong to an agent other than them.
- He who knows – I smells this is the Atman.
- He who knows – I speak this is the Atman.
- He who knows – I hear this is the Atman.
- He who knows – I think this is the Atman.
- Nose / tongue / ears are instruments.
- “Mind is his divine eye” thru the divine eye of he mind, he sees all desired objects, Which are in the world and rejoices.
- Atman = is that which is aware of objects, is the seat of awareness. Awareness is its true nature.
- Nature of sun is light.

- Giver of light – agency attributed to it.
- Atman is called the knower in a figurative way. It is just knowledge or awareness. Without being an operative agent.

Knower	Knowledge
<ul style="list-style-type: none"> - Agent. - Agency of Atma belongs to the senses which are his tools. 	<ul style="list-style-type: none"> - Without Agent. <p>Atma :</p> <ul style="list-style-type: none"> - Mere exists. - Agency can't be attributed to it. It doesn't operate directly or thru the instruments but merely exists.

- Activities of creatures can't be attributed to the sun even though the light of the sun is a necessary condition for such activity.
- The soul that has been released from the bondage of ignorance & identification with the limiting adjunct Is the lord of the universe dwelling in all creatures.
- Purified mind is the adjunct of the lord and thru this divine mind ever present, he sees all objects of the past, present and the future and enjoys them.

Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति
 न हि द्रष्टुर्दृष्टिर्विपरिलोपो विद्यतेऽविनाशित्वात्
 न तु तदिद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् २३

Yadvai tanna paśyati paśyanvai tanna paśyati
 na hi draṣṭurdr̥ṣṭiviparilopo vidyate'vināśitvān
 na tu taddvitiyamasti tato'nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23].

- The enjoyment of the released soul is therefore in fact gods enjoyment of the universe with his unlimited pure mind.
- All the worlds & all the desired objects are held by them.

Example :

- Seeing clay as the substance of the pot, knower of Brahman – enjoys the fulfillment of desires which the worshippers get, by his becoming the spirit, dwelling in all creatures.
- He participates in enjoyments, born of a pure mind.

- True enjoyer is Paramatman, through the instruments of all creatures.
- Empirical usage of enjoyer / enjoyment is also an illusion transformation of that supreme reality.

Chandogya Upanishad :

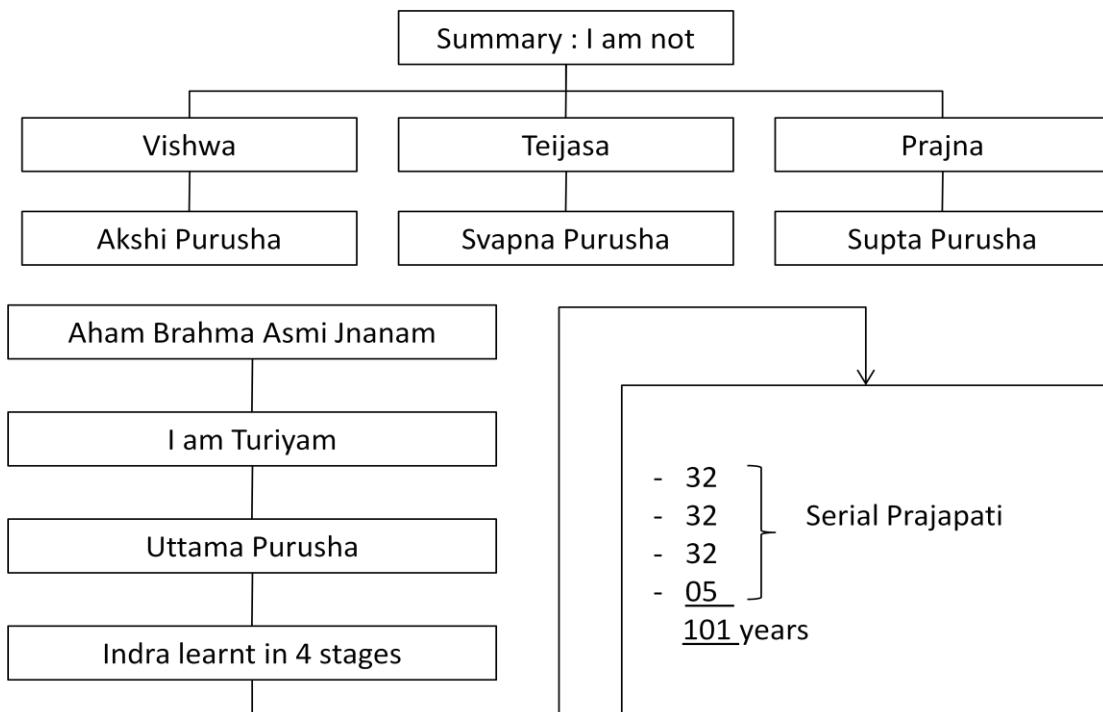
आकाशो वै नाम नामरूपयोनिवहिता ते यदन्तरा
तद्व्यष्टि तदमृतं स आत्मा प्रजापतेः सभां वेशम प्रपद्ये
यशोऽहं भवामि ब्राह्मणानां यशो राजां यशोविशां
यशोऽहमनुप्रापत्विस स हाहं यशसां यशः इयेतमदत्कमदत्कं
श्येत लिन्दु माभिगां लिन्दु माभिगाम् ॥ ८.१४.१॥

Akaso vai nama namarupayornirvahita te yadantara
tadbrahma tadamrtam sa atma prajapateh sabham vesma prapadye
yasoham bhavami brahmananam yaso rajnam yaso visam
yasohamanuprapatsi sa haham yasasam yasah syetamadatkamadatkam
syetam lindu mabhigam lindu mabhigam || 1 ||

That which is described as space manifests names and forms. These names and forms are whithin Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat.
[VIII – XIV – 1]

Akasa :

- Revealer of name + form.
- That within which Akasa is Brahman – that is the immortal, that is the Atman.
- He who is differentiator of name + form is separate from them.
- He who is bodiless, all pervading like Akasa, and the personified Consciousness is Brahman.



- I am consciousness different from Sthula / Sukshma / Karana Shariram.
- That I alone am, Ashta Guna Visishta Paramatma – Indra – Prajapati Samvada – 5 Khandas.

Verse 68 :

आत्मा वा इदमित्यादौ परोक्षं ब्रह्म लक्षितम्।
अध्यारोपापवादाभ्यां प्रज्ञानं ब्रह्म दर्शितम् ॥६८॥

In the Aitareya Upanishad an indirect knowledge of Brahman is imparted by such texts as ‘there was only Atman before creation’. The Upanishad then describes the process of superimposition and negating it shows that consciousness is Brahman. [Chapter 7 – Verse 68]

- Aitareya Upanishad : I – I – 1 to III – I – 3.

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यलिङ्गेन मिष्टु ॥ १ ॥

Om atma va idameka evagra asit, nanyat kincana misat || 1 ||

In the beginning, verily, Atman (self) alone was this (the universe).. Nothing else active whatsoever... [I – I – 1].

- Before creation – “Paramatma” alone was existent as non dual entity without second.
- Paramatma = Jagat karanam Atma.
- Atma – Visualised creation.
- Srishti – talked – Adhyaropa.
- In Apavada Srishti negated.
- Remainder = Atma.
- Advantage in the beginning.
- Brahman revealed indirectly as Jagat = “I Karanam = Paroksha Jnanam”.
- Brahman always is Aparoksham.

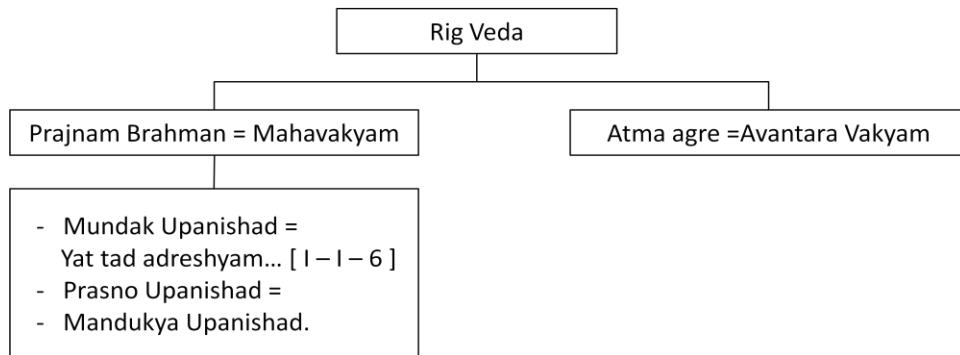
Adhyaropa	Apavada
Introduction of creation	Negation of creation

Significance :

- World neither non – existent / existent.

Reason :

- What is existent – can't be negated because existent – real.
- What is non-existent (unreal) – need not be negated because non-existent.
- Whatever will be negated is different from existent & non-existent – Sat / Asat Vilakshanam - Seemingly existent category.
- Adhyaropa – Apavada proves world is seeming existent / unreality of world. Therefore world is unreal including my Body / Mind complex.
- Therefore world unreal.
- What is Adhishtanam – supporting unreality.
- Unreal can't exist without real.
- No mirage water without sand.
- No Snake without rope.
- No dream world without waker.
- Anything other than observed = Adhishtanam what is that? Only observer = "I" observing consciousness principle – Prajnam = Brahman – Satya Adhistana.
- After falsifying observed universe, Prajnam – observing consciousness is revealed as Adhishtanam – therefore Brahman = Satyam.



Mundak Upanishad :

यत्तद्देश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुः श्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं
यद्भूतयोनि परिपश्यन्ति धीरा: ॥ ६ ॥

yat tad adresyam agrahyam agotram avarnam
acaksuh srotram tad apani padam
nityam vibhuma sarvagatam susuksmam ad avyayam
yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes nor ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle—that imperishable being is what the wise perceive as the source of all creation. [I – I – 6]

Verse 69 :

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great sayings of the Sruti. [Chapter 7 – Verse 69]

Very important :

- By analysis of Avantra Vakyam.

Taittriya Upanishad :

ॐ ब्रह्मचिदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चित्तेति ॥ २ ॥

om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahma vipasciteti. ॥ १ ॥

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यलिक्विन मिष्ट ॥ १ ॥

Om atma va idameka evagra asit, nanyat kincana misat || 1 ||

In the beginning, verily, Atman (self) alone was this (the universe).. Nothing else active whatsoever... [I – I – 1].

- Satyam Jnam Anantam
- Idam Agre asit
- Atma Agre
- Mahavakya analysis – direct knowledge of Brahman – comes in Rig / Yajur / Upanishads.
- Direct knowledge, not in meditation, in Samadhi – Sakshatkara experience Dhyanam – can't give Paroksha / Aparoksha Jnam.
- Ninidhyasanam – not for Jnam.
- Sravanam – for Jnam.

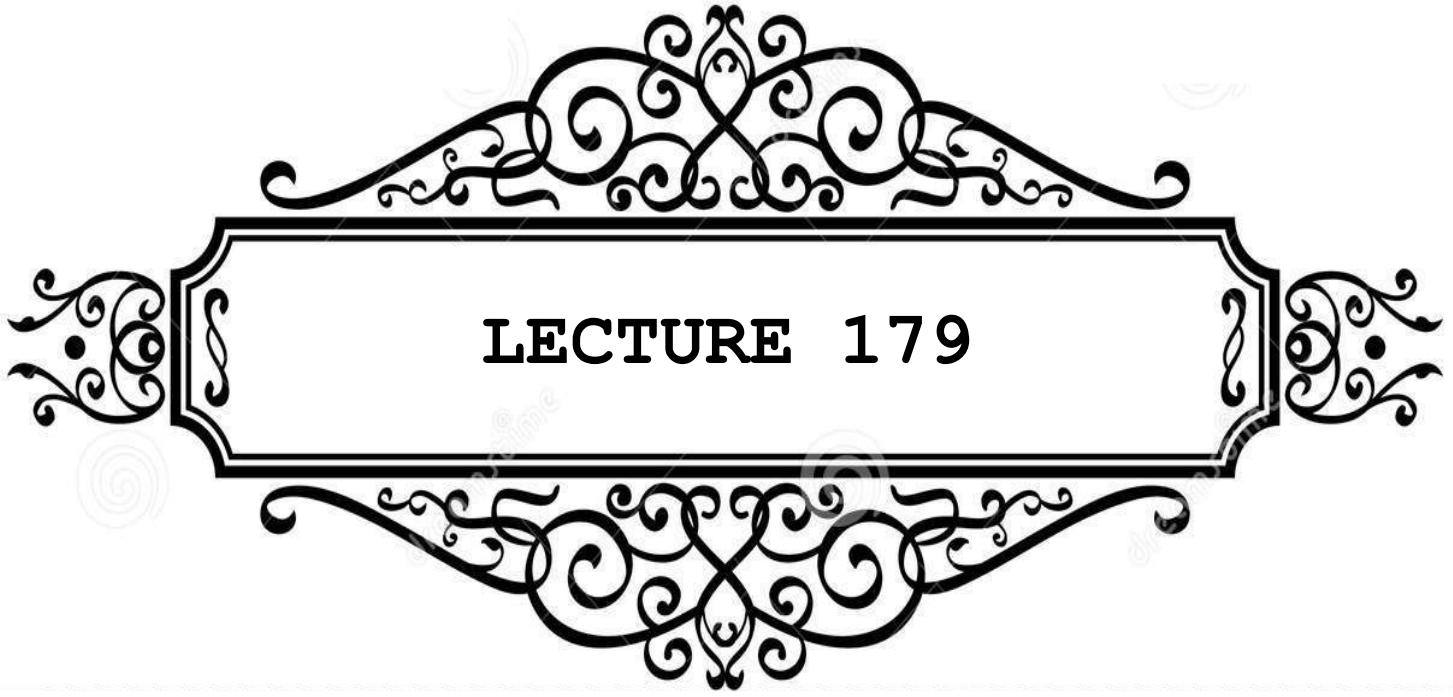
} Brahman Paroksha Jnam takes place in mind of student

Naishkarmya :

- Clear understanding of Mahavakya alone is Aparoksha Jnam.

Mahavakyam :

- I am free here & now irrespective of condition of Anatma Body / Mind – complex.
- Nothing else required other than clear understanding for liberation to be free. Freedom not dependent on conditions of Body / Mind. Asanga Atma not influenced by type of Body / Mind I have. Disturbed mind can't affect Asanga Atma.
- If I have this knowledge, I will not consciously claim I am Samsari.
- Deliberately / Consciously / knowingly, I should not be able to say and claim I am Samsari. Moksha = fact.
- Deliberately judge myself – I am Muktaha.
- Body has issues to tackle.
- Mind has issues to handle.
- Viparita Bavana = orientation of expectation.
- Ninidhyasanam = not for Moksha but mental orientation of expectation of Moksha.
- I was free / am free / ever will be free. My unhealthy behavior – responses don't have any connection to the fact, I am free.
- I – Atma am free. Improvement of my mind, has nothing to do with the fact I am free, irrespective of conditions of mind, I am free.



LECTURE 179

LECTURE 179

Verse 69 :

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great sayings of the Sruti. [Chapter 7 – Verse 69]

- Verse 48 – 69 – Paroksha + Aparoksha Jnanam of Brahman.
- Vichara – includes – Sravanam / Mananam / Ninidhyasanam of Mahavakya.
- I am ever free.... Is clear understanding with Viparita Bavana, my freedom not questioned / challenged.
- Ninidhyasanam : to tackle issues of Mithya Anatma.
- “I” – Asanga Satya Atma am free with Karma Yoga / Upasana Yoga. Issues less because of refined mind.
- Mental disturbances can't challenge my knowledge.
- Ninidhyasanam : tackles incidental mental issues. Doesn't affect my freedom.
- If my freedom is not going to be affected, why tackle mental issues? Loka Sangraha.
- Good Body + Mind – good for worldly Vyavahara & transaction – not because it challenges my freedom.
- Other's ignorant. Judge knowledge and freedom only based on my mental behavior. If I claim I am free and have dirtiest mind – angry + misbehave has negative issues.
- People will loose faith in Vedanta.
- Best expression of gratitude to Vedanta = preserve faith of people in Gita / Vedanta.
- No need to give money. Handle issues of mind objectively without connecting to my freedom.
- Previous chapter – handle mind objectively without connecting to fact – I am free.
- Freedom gained by – Sravanam + Mananam.

- Spirituality over with Sravanam + Mananam. Clear understanding I am ever free.
- Ninidhyasanam : for refining mind – not liberation. Mahavakya Vichara – if clear – my spiritual journey is over. Don't tell it to anyone.
- My intellect should never consciously conclude – I am Samsari, is indication of clear understanding.

Verse 70 :

ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यमितीरितम् ॥
वाक्यवृत्तावतो ब्रह्मापरोक्ष्ये विमर्तिन्हि ॥७०॥

In Vakyavrtti it is said that the great sayings are intended to give direct knowledge of Brahman. There is no doubt about this fact. [Chapter 7 – Verse 70]

- Aparoksha Jnanam comes from Vakya Vichara alone. Not by meditation – Naishkarmya = Bavana Vadis – keep on repeating.
- Aham Brahma Asmi – after years, Jnanam will come.
- For getting Aparoksha Jnanam of Brahman – (immediacy).
- Mahavakya is source –
- Irhitam – has been said by Shankara in Vakya Vritti – Verse 37 – Verse 53.
- 50 Verses – commentary on Mahavakyam.
- Mahavakya – Vritti – brief analysis, no Disharmony w.r.t source of Aparoksha Jnanam.

Verse 71 :

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥७१॥

"In "That thou art 'thou' denotes the consciousness which is limited or circumscribed by the adjunct the inner organ and which is the object of the idea and word 'I'". [Chapter 7 – Verse 71]

- Verse 44 of Vakya Vritti.

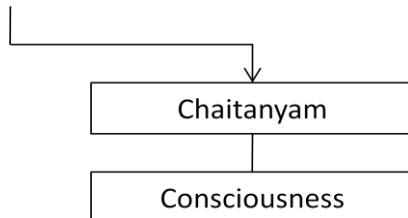
ज्ञानद्वयेन नष्टेऽस्मिन्नज्ञाने तत्कृतावृतिः।
न भाति नास्ति चेत्येषा द्विविधापि विनश्यति ॥४४॥

By the two kinds of knowledge ignorance is negated, and with it, its effects, and the ideas 'Brahman does not exist' and 'Brahman is not manifest' also perish. [Chapter 7 – Verse 44]

- Primary meaning of Tat / Tvam doesn't fit in Mahavakyam.
- Lakshyartha alone fits.
- Abida = primary meaning.

- Tvam –
↓
- You – object of word – Padasya Artha = “I” .
↓
- Jivatma – Asmat Pratyaya Shabda.
- Thought “I” – Pratyaya.
- When we use word “I” + thought “I”.
- What we normally understand?
- I will come / go.
- Antahkara – Sambinnam Bodaha.

↑



- Associated with mind.
- Enclosed in mind.
- Circumscribed in mind.
- Conditioned in mind.
- Limited in mind.

↑

- “I” = finite enclosed consciousness.
- Karta / Bogta / Pramata / Punyavan / Papi / Husband / Boss – will be associated with finite enclosed consciousness = Primary meaning of Tvam / inferior consciousness.

Verse 72 :

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥७२॥

“the (absolute) consciousness conditioned by the primeval ignorance, Maya, which is the cause of the universe, is all-knowing etc., and can be known indirectly, and whose nature is truth, knowledge and infinity, is indicated by the word ‘that’”.[Chapter 7 – Verse 72]

- Vakya Vritti – Verse 45.

परोक्षज्ञानतो नश्येदसत्त्वावृतिहेतुता ।
अपरोक्षज्ञाननाशया ह्यभानावृतिहेतुता ॥४५॥

By indirect knowledge the misconception that Kūṭastha does not exist is negated. Direct knowledge destroys the result of the obscuring of reality expressed in the idea that Brahman is not manifest or experienced.
[Chapter 7 – Verse 45]

- Tad Pada – primary meaning is associated with Maya – macro medium – has superior virtue = Jagat yoni = Omni potent = Nimitta Karanam.
- 1st micro.

Jivatma	Paramatma
Karyam status	Karanam status

- That ‘Paramatma’ – considered remote / far away Parokshyam – beyond reach of sense organs – look up beyond clouds.
- Tatasta Lakshana of “Paramatma”.

Taittriya Upanishad :

ॐ ब्रह्मविदाप्रोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥ १ ॥

om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahma vipasciteti. ॥ 1 ॥

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Svarupa Lakshana = who is of nature of Satyam Jnanam Anantham Brahma.

Superior consciousness	Inferior consciousness
Is Paramatma	Is Jivatma

Mahavakyam

- How creator is a creature?

Verse 73 :

प्रत्यक्षपरोक्षतैकस्य सद्वितीयत्वपूर्णता ।
विरुद्धेते यतस्तस्माल्लक्षणा संप्रवर्तते ॥७३॥

“the qualities of being mediately and immediately known, and those of existence with a second and absolute oneness are incompatible on the part of one and the same substance. An explanation by implication or what is called an indirectly expressed meaning has, therefore, to be resorted to.” [Chapter 7 – Verse 73]

- Apply primary meaning in beginning. If it doesn't make sense, then use secondary meaning. Apramanam - Contradictorily invalid.
- Don't make sentence invalid.
- Validation of Veda important.
- Vakya Vritti – Verse 46.

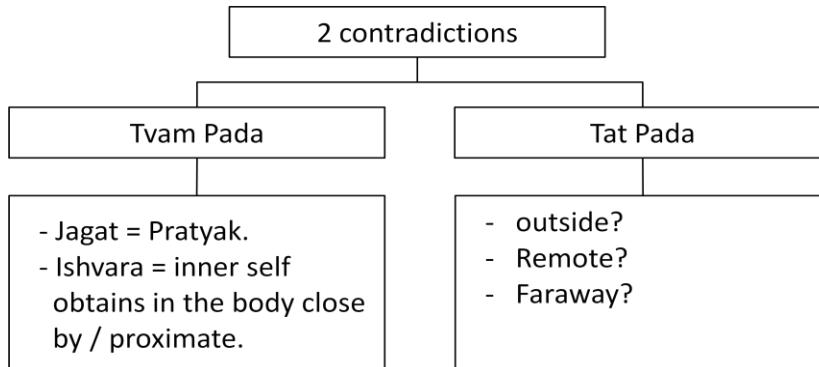
अभानावरणे नष्टे जीवत्वारोपसंक्षयात् ।
कर्तृत्वाद्यग्निलः शोकः संसाराख्यो निवर्तते ॥४६॥

When the obscuring principle is destroyed, both the idea of Jiva, a mere superimposition, and the grief caused by the worldly idea of agentship are destroyed.
[Chapter 7 – Verse 46]

- Verse 44, 45, 45.



- Verse 71, 72, 73.



- How close by object + remote object one + same?

Jivatma	Paramatma	How one + same
Close by	Far away	

Purva Pakshi :

- In Mahavakya there is contradiction with primary meaning.
- Karma Khanda : chant Vishnu Sahasranama – no resistance.
- 1st contradiction : One + same entity can't be inside+ outside.
- 2nd contradiction : Sa Dvitiyatva Poornaha...

Jivatma	Paramatma
<ul style="list-style-type: none"> - Plural Infinite = human / animal / plant / Devas / Asuras. - Each Apoorna / located in a place. ↓ - General primary meaning. 	<ul style="list-style-type: none"> - Poornamaya Namaha. - Ananthaya Namaha. - Achuthyatha Namaha.

- Visishta Dvaitin : after study.
- Jivatma = Anu - before 5'6".
- How Poornatvam + Apoornatvam be same close by / remote.
- Finite / infinite – 2 contradicting ideas.
- Intellect not able to swallow – I am Ishvara.
- Use Lakshana Vritti – apply secondary meaning.

Verse 74 :

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥७४ ॥

"in sentences like 'that thou art' only the logical rule of partial elimination is to be applied, as in the terms of 'that is this, not others'. (i.e, in 'this is that Devadatta' we negate the attributes of time and place; both present and past, and take into account only the person himself. Similarly, in the text 'that thou art' we negate the conflicting attributes such as the omniscience and the limited knowledge which characterise Isvara and Jiva respectively, and take into account only the immutable consciousness.) [Chapter 7 – Verse 74]

- Vakya vritti – Verse 48.

अपरोक्षज्ञानशोकनिवृत्याख्ये उभे इमे ।
अवस्थे जीवगे ब्रूत आत्मानं चेदिति श्रुतिः ॥४८॥

The Śruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jīva suffers. [Chapter 7 – Verse 48]

- Verse 47 : rule regarding interpretation of primary meaning contradicts use.

निवृत्ते सर्वसंसारे नित्यमुक्तत्वभासनात् ।
निरङ्गुक्षा भवेत्पृष्ठिः पुनः शोकासमुद्भवात् ॥४७॥

When the world of duality is destroyed by the experience of one's being ever released there arise with the annihilation of all grief an unrestricted and everlasting satisfaction. [Chapter 7 – Verse 47]

Secondary meaning :

- Baga Lakshana –

- Take one Baga portion of primary meaning & give up other portion.
- Tat Tvam Asi... / Ayam Atma / Sayeshcha Evam Purushe.
- Apply secondary meaning.
- Take partial meaning.

Example :

- Saha Ayam – Soyam Devadatta.
- That young Devadatta is old Devadatta.
- Don't apply Jahati / Ajahati – Lakshana.
- Young & old can't be one.
- Intellectual process analyased.
- Temporarily contradictory of Adjective old + young intellectually.
- Temporarily should forget his body.
- Old / young - previous young body attributes + now old body attributes.

↓

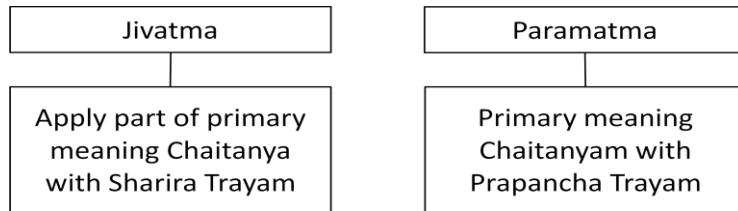
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Connected to attributes of body

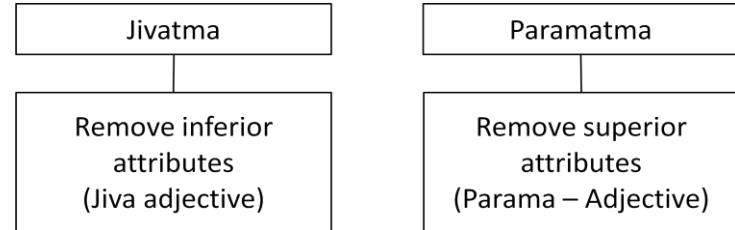
No Aikyam

- Mind makes Devadatta unembodied temporarily strip body, – retaining body Aikyam never understood.
- Go to Vyakti Matram.
- Devadatta minus young – old body.
- "I" – who played 50 years ago am this "I".
- Old picture / young picture – temporarily separating body + understanding Vyakti Matram – person retained. Vyakti – retain – person segregated – called Baga Tyaga Lakshana.
- Every self recognition statement, there is Baga Tyaga Lakshana.
- Students see both.
- In every recognition – Pratya Bignyaya – Baga Tyaga used – equating past / present by removing superficial difference contradiction.
- 3 types of secondary meaning.

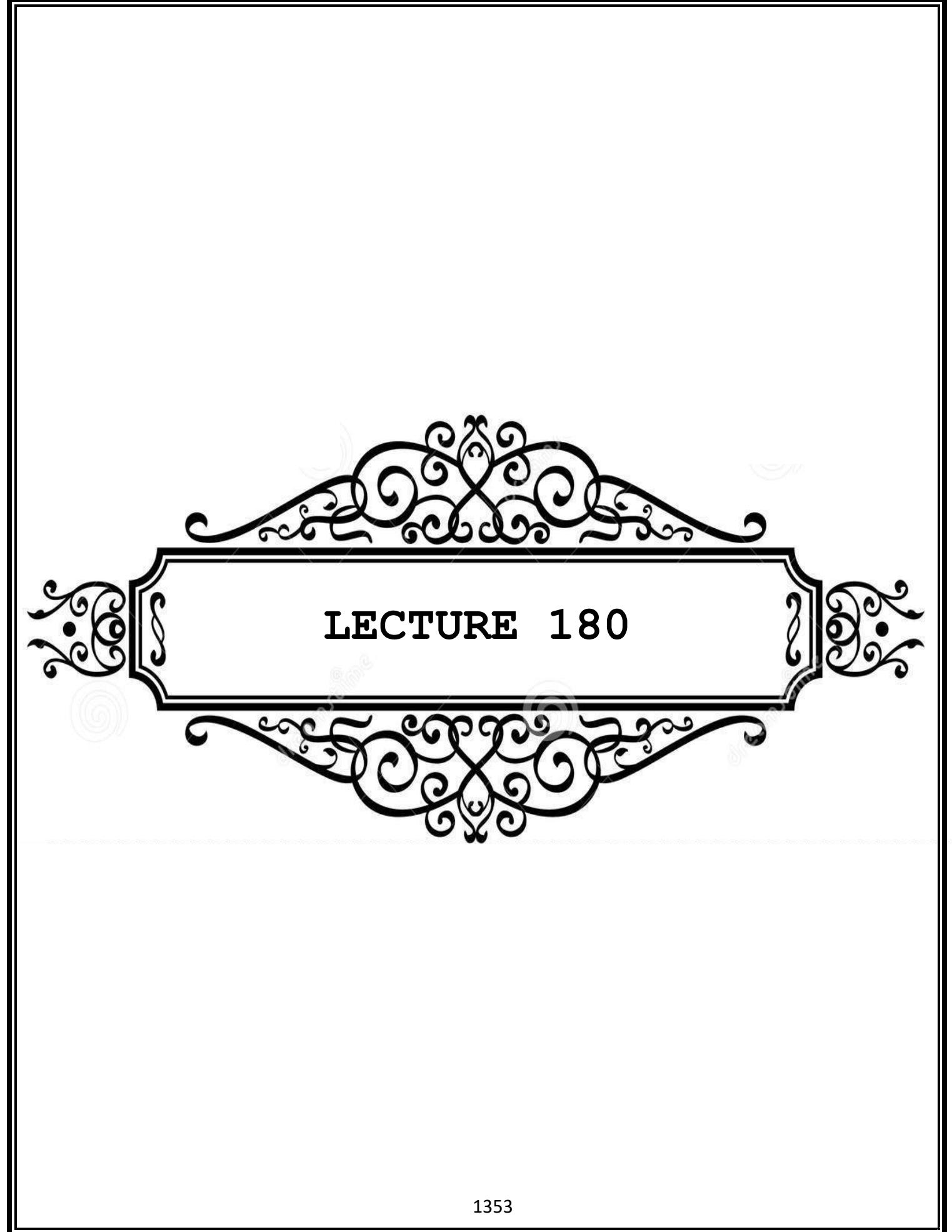
- Baga / Tyaga Lakshana – Jaha Ajahal Lakshana.
- Apply part of primary meaning.



- Thru Baga – one part we reject Sharira Trayam + Prapancha Trayam.



- Jivatma – minus Jivatva attributes = Paramatma with Parama attributes = Atma.

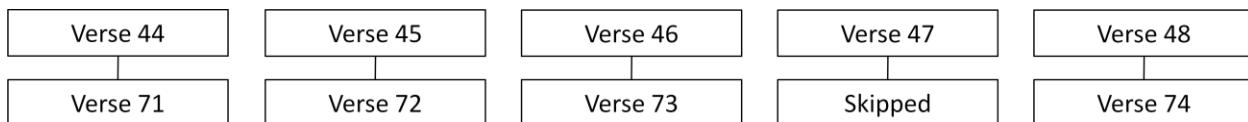


LECTURE 180

LECTURE 180

Verse 74 :

- Verse 70 – 96 – Mahavakya Vichara.
- As in Vakya Vritti – gives Aparoksha Jnanam.



- Can't take primary meaning – not logical tenable.
- Jivatma + inferior attributes ≠ Paramatma + superior attributes.
- Chaitanya part retained.



- Why reject Jada Amsha & not Chaitanya Amsha. At Chaitanya level Aikyam possible.
- Therefore we retain Chaitanyam at Sharira + Prapancha Trayam level. Aikyam not possible at Chidabasa level, inferioritily qualified.
- Reject where Aikyam not possible / obstructing features negated.
- Retain what supports Aikyam.
- Therefore Baga Tyaga Lakshana.

2nd Reason :

**Pratarbhajami manaso vachasamagamyam
Vacho vibhanti nikhila-yadanugrahena
Yam neti neti vachanair nigama avocham
Tam deva devam-ajam-achyutam ahuragryam**

But my mind, when I am awake, needs some work to do. It cannot remain without movement. So I give it a job. "Pratara bhajami manaso" - by the mind - "vachasam agamyam" - by the mind I move. On the frontiers of the mind I give the mind a job to explore that which lies beyond its own frontiers, that which is not accessible to the word, to the speech, as well as to the mind.

- Both Mithya – Yam Neti Neti Vachanai...

1 st Neti	2 nd Neti
Sharira Trayam	Prapancha Trayam

- Because Mithya.

- Ignore Chidabasa.
- Chaitanya – original Satyam retained.

Example :

- Devadatta.
- By analysis of Mahavakyam – one should claim Aham Mukta Brahma Asmi.
- Feeling uncomfortable when Sharira Trayam + Prapancha Trayam are not negated.
- Hesitant to say : Aham Shudham Brahma.
- I have Raaga – Dvesha – I am including Sukshma Sharira which has mind & which has Raaga Dvesha.
- Chaitanyam has no Raaga Dvesha. Handle mind separately.
- Aikya – fact – understand – should not be obstructed. Aham Nitya Mukta – Shuddha Svabava. Mithya mind has problems – handle Mithya mind .Don't include mind in you.
- Shudatvam can be claimed only if mind kept aside.
- Baga Lakshana must be efficiently applied to claim Aham Brahma Asmi.
- Neither Jahati / Ajahati Lakshana works.

Verse 75 :

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥७५॥

The relation between the two substantives ('thou' and 'that') should not be taken as that of one qualifying the other or of mutual qualification, but of complete identity, of absolute homogeneity. That is, the meaning of the expression, according to competent persons is "what is 'thou' is wholly and fully 'that' and that which is 'that' is wholly and fully 'thou'" – both the terms indicate absolute homogeneous consciousness. [Chapter 7 – Verse 75]

- Vakya Vritti – Verse 38 – technical.

अज्ञानमावृतिशचैते विक्षेपात्माकप्रसिद्ध्यतः ।
यद्यप्यथायवस्थे ते विक्षेपस्येव नात्मनः ॥३८॥

Though ignorance and the obscuring of the Self precede superimposition and Cidābhāsa himself is the result of this superimposition, still the first two stages belong not to Kūṭastha but to Cidābhāsa. [Chapter 7 – Verse 38]

Verse 74

Vakya vritti – Verse 48

Vedanta Sara

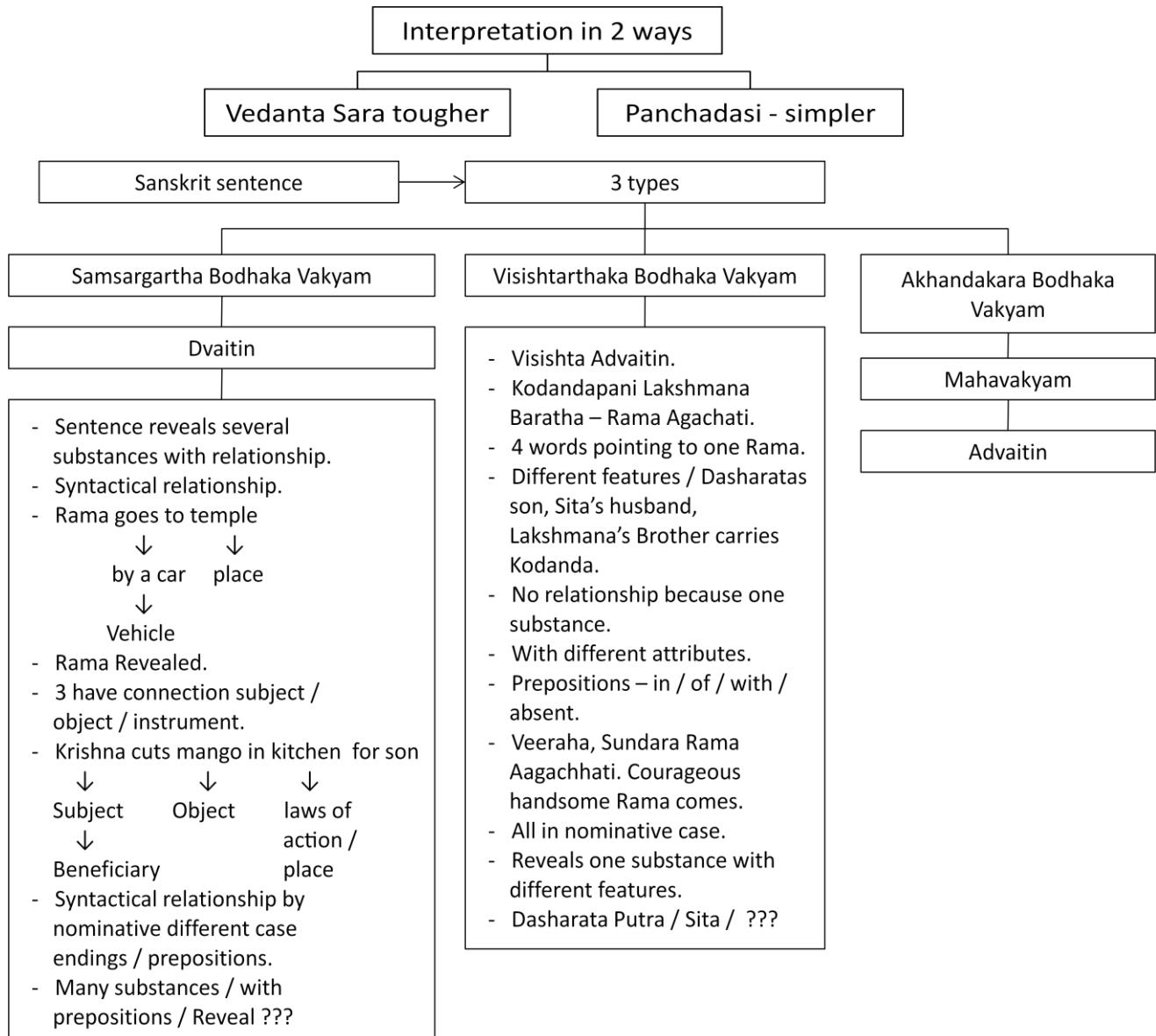
By Sadananda

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥७४ ॥

"in sentences like 'that thou art' only the logical rule of partial elimination is to be applied, as in the terms of 'that is this, not others'. (i.e, in 'this is that Devadatta' we negate the attributes of time and place; both present and past, and take into account only the person himself. Similarly, in the text 'that thou art' we negate the conflicting attributes such as the omniscience and the limited knowledge which characterise Isvara and Jiva respectively, and take into account only the immutable consciousness.)
[Chapter 7 – Verse 74]

अपरोक्षज्ञानशोकनिवृत्याख्ये उभे इमे ।
अवस्थे जीवगे ब्रूत आत्मानं चेदिति श्रुतिः ॥४८॥

The Śruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jīva suffers. [Chapter 7 – Verse 48]



Visishtarthaka :

- Reveals one substance with various Viseshanam features / epithets / properties / aspects without case ending = Samanadhi Karanya Vakyam words with same case ending.

- Whole creation one Ishvara with several attributes Ananatha Kalyana Guna Kalaika Nilaya.

3rd Akhandarthaka Bodhaka Vakyam :

- Reveals essential oneness of seemingly different substances.
- Different people or substances.
- Not different attributes of Same substances.

(Curly brace grouping the last three points)

- Cause of seeing differences therefore attributes negated & essential oneness revealed.
- When – oneness removed, attributes are dropped.
- Visishta Advaitin : attributes added.
- In Akhanda – 3rd type of sentence, we remove attributes. Because they are causing seeming differences.
- Therefore by negating attributes causing seeming differences + remove attribute less one substance.
- Saha / Ayam Devadatta

Saha	Ayam	Devadatta
Remove younger attributes	Remove person with older attributes	Reveals person

- 3 words – old / young / Devadutta – Vyakti behind.
- Understand intellectually remove old + young attributes & understand inherring continuous Devadatta behind.
- Since attributes removed – useful + useless features.
- Nirvisesha Devadatta understood.
- In your intellect see Aikyam outside – see old features understood – Devadatta = Nirvisesha Devadatta.
- Akhanda Artham = Nirvisesham – Soyam Devadatta Avadharayate.
- 3 words reveal one Nirvisesha Devadatta no relationship involved – therefore no case ending No preposition.

- That Devadatta is this Devadatta.
- 3rd also : Samanadhi Karanya Vakyam Nirviseshathaka akhandarthaka.
- 2 + 3 – Samanadhi Karanya Vakyam.
- Vaiyadi Karanya Vakyam.
- Mahavakya is 3rd variety.
- In this Mahavakyam, Samsargatha – many substances with relationship.
- Visargatha : one substance with different attributes is not the meaning.
- Not many substances with relationship or one substance with relationships.
- Reveals one substance without attributes, Nirviseshartha like Nirvisesha Devadatta.
- Previous experience + present experience.
- 1st category : will have different case ending. Mahavakya has no case ending.
- So, Sanmargatha not possible. It's not Samanadhi Karanya Vakyam. It is Vayayadi Karanya Vakyam.
- 2nd : Visishta Bidaka : revealing “Paramatma” who has Jivatma – attribute. Anga – Angi Sambandha.
- World is Viseshanam of Paramatma – if we become part of Bagawan, Ishvara will become biggest Samsari.
- In Visishta Advaita no Mithya.
- Real Dukham will become part of real Ishvara.
- Looking at person is Visishta Artha.
- Equate older + younger person. Intellect grasping : Nirvisesha Artha – in ever recognition, Nirvisesha Artham is happening to us. We are requiring to see equation. Visishta Advaitin doesn't accept Mithya.
- Real Dukham forms real Ishvara.
- Therefore Visishta Artha Bodhana can't be taken.
- Therefore Akhand Arthana Nirvisesha Bodhana Vakya only applies.

Verse 76 :

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥७६॥

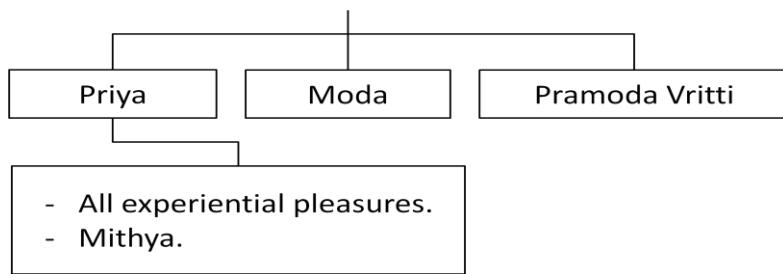
'what appears to be the individual conscious self is of the nature of non-dual bliss; and non-dual bliss is no other than the individual conscious self (so Brahman is self and self is Brahman)' [Chapter 7 – Verse 76]

- Vakya Vritti – Verse 39.

विक्षेपोत्पत्तिः पूर्वमपि विक्षेपसंस्कृतिः ।
अस्त्येव तदवस्थात्वमविरुद्धं ततस्तयोः ॥३९॥

Before the rise of superimposition the impressions or seeds of superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to Cidābhāsa alone. [Chapter 7 – Verse 39]

- Credit to Adishankara.
- Remove features of Jivatma = Paramatma.
- Inner consciousness – Original Consciousness – retained after negating Sharira Trayam + Chidabasa.
- Pratyak Bodha – remaining consciousness of “Jivatma”.
- Is none other than “Paramatma” – in his essential nature which obtains after Baga Lakshanaha.
- In “Paramatma” – must remove superficial features – Prapancha Trayam + superior Chidabasa – Sarvagya + omniscience. Attribute of Chidabasa not of chit. Chit has no attribute – 6th Chapter Panchadasi what type is “Paramatma”.
- Who is Adhyasa – non – dual.
- Who is Ananda – Bimbananda.
- Pratibimba Ananda is Ananda Maya Kosha :-
- Pratibimba Ananda is Ananda Maya Kosha :-



- Non experiential original Ananda is Brahma Ananda. Anando Brahmati Divya Janaat :
- Jivatma = Paramatma & Paramatma = Jivatma.

Verse 77 :

इत्थमन्योन्यतादात्म्यप्रतिपक्षिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥७७॥

When, by mutual identification, it has been irrefutably demonstrated that the consciousness within and Brahman are same, then the notion that Jiva, who is denoted by the word 'thou', is different from Brahman, at once disappears. [Chapter 7 – Verse 77]

- Vakya Vritti – 40.

ब्रह्मण्यरोपितत्वेन ब्रह्मावस्थे इमे इति ।
न शङ्कनीयं सर्वासां ब्रह्मण्येवाधिरोपणात् ॥४०॥

These two stages do not exist in Brahman, although they are superimposed on Him, as Brahman is the basis on which the superimposed stands. [Chapter 7 – Verse 40]

- When Aikya Vakyam is received, immediate consequence is removal of 2 misconception centred on Paramatma & Jivatma.
- Right knowledge eliminates 2 enormous ideas.
- One centred on Jivatma & other on Paramatma. Know rope as rope.
- Snaokeness misconception – Vritti goes away.
- 1st misconception – centred on Aham – “I”.
- Spatial limitation : “Desha” Paricheda.
- I am in Singapore not in Poona.

Kala Paricheda :

- I am temporal – will go.

Vastu Paricheda – attribute :

- I am human being – not plant / book – man limited by manners.
- I am infinite “Paramatma” – my finitude knocks off notion of finitude.
- Finitude = Abrahmatvam.
- Brahmatvam = infinitude.
- Tadatmayam = oneness.
- When that knowledge rises in mind, notion of finitude centred on Tvam “Ishvara”, “Jivatma” – finitude negated / eliminated / displaced from Buddhi.
- I = infinitude = No Desha / No Kala / No Vastu Paricheda.
- Jnana Prapti Kala eva Brahmya Nivritti.

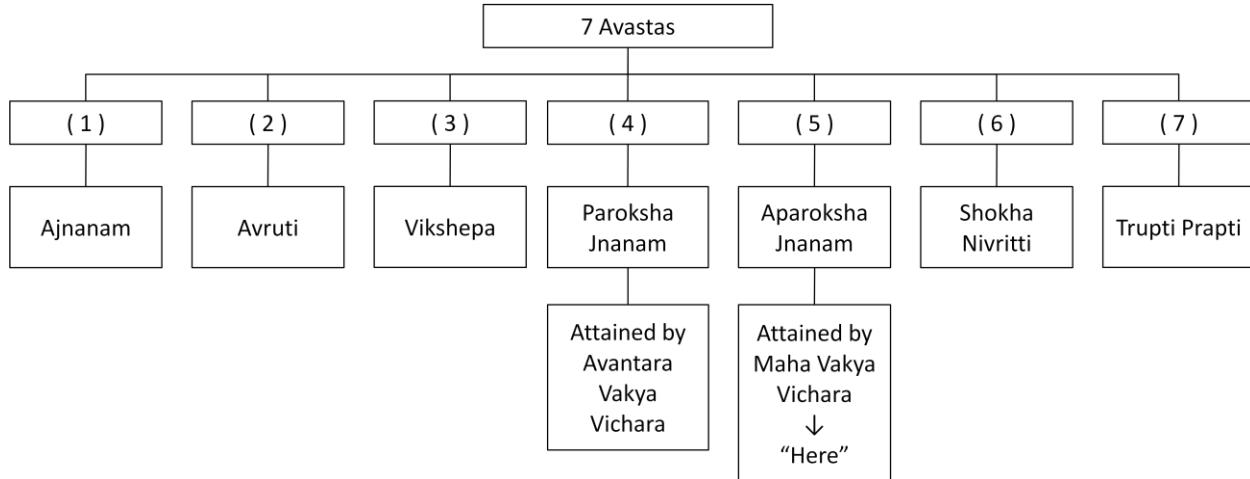


LECTURE 181

LECTURE 181

Introduction :

- From Verse 70 – 96 Mahavakya Vichara as means of Aparokshya Jnanam – one of 7 Avastas of Jiva.



- How to do Mahavakya Vichara?
- By Vakya Vritti.
- Mahavakya are Lakshana Vritti Vakyam. Apply Baga Tyaga Lakshanam.
- From Paramatma – Prapancha Trayam will be eliminated.
- From Jivatma – Sharira Trayam will be eliminated.
- What is left is Atma Chaitanyam which is neither Alpagyam or Sarvagyam neither Sarva Shakti Matu or Alpa Shakti Matu. It doesn't have superior attributes. Chaitanyam is one and same.
- Paramatma – Jivatma Aikyam Aparoksha Jnanam takes place if enquiry / Vichara is done correctly.
- What is Prayojanam of Vichara / understanding Chaitanyam?
- Verse 77 & 78.

↓

Quotation from Vakya Vritti – 40

इत्थमन्योन्यतादात्मप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥७७॥

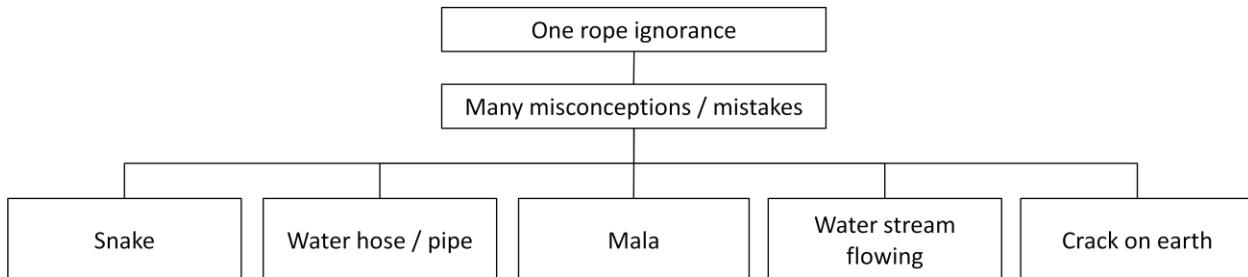
When, by mutual identification, it has been irrefutably demonstrated that the consciousness within and Brahman are same, then the notion that Jiva, who is denoted by the word 'thou', is different from Brahman, at once disappears. [Chapter 7 – Verse 77]

Verse 78 :

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः श्रृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते १७८ ॥

Then the indirectness in the knowledge of Brahman, implied by the word 'thou' in the text, also Vanishes; and there remains only the consciousness within in the form of absolute bliss. [Chapter 7 – Verse 78]

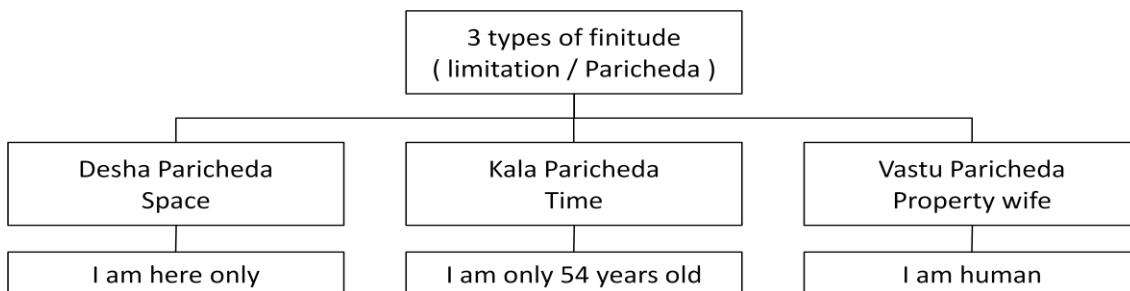
- When Jnanam takes place, 2 errors, misconceptions negated. All misconceptions born out of ignorance.



- Knowledge directly destroys only ignorance all misconceptions go automatically.

Verse 78	Verse 77
Mistake centred on Paramatma	Mistake centred on Jivatma

- Misconception = Abrahmatvam – Non Brahman hood.
= Finitude centered on I goes.
- Brahman hood = infinititude.



- 3 misconceptions go away.
- Never say finitude goes.
- If Jiva is finite, it can never go away say – notion – I am finite goes from the Buddhi. Transformation at cognitive / intellectual level only. Idea – I am finite goes away. Finitude called Samsari Notion - I am Samsari goes. I am ever Muktaha.

- Tvaṁ arthaḥya Brahmatvam goes away. Tvaṁ Pada Arthaḥya is Jivatma finitude. Knocked off. Because it is Adhyastham – superimposition.

This is Prayojanam no – 1:

- Misconception centred on Paramatma.

Prayojanam no – 2 :

- Paramatma is far away.
- Paroksham – beyond instruments of knowledge.
- Sensory perception – remote / see up for Bagawan.
- Dhyana Shloka – confirms remoteness.
- Sheero Dhanya – Vishnu Sahasranama.
- Puja Archana – in Vaikunta Paramatma.
- Lying down – with தூஷபார் pressing legs.

In Visishta Dvaitam :

- Moksha = go through Shukla Gathi. Go through Lokas – Bagawan away.
- Lay people + other philosophies confirm, Bagawan is away.
- Therefore notion strengthened.
- Brahman = Jagat Karanam.
- Definition means Paramatman is remote.
- Spatially + time wise remote.
- Karanam – remote in time.
- My grand father – time wise / space with remote.
- Bagawan – original creator – remote in time.
- By Baga Tyaga Lakshana, negate Karanatvam of Bagawan.
- Time wise status & karanam status negated by Baga Tyaga Lakshana Tad Pada Arthaḥya of Paramatma.
- Paroksham – remote in terms of time & space negated.
- Now “I” am there, is Paramatma.

- Tadasya Parokshyamcha Vyavartata Brahmans remoteness goes away.

Previous Verse – 77	Verse – 88
Jivas finitude goes away	Paramatma remoteness goes away

- Both misconceptions gone.
- Tadatasya Parokshyamcha Tada Eva Vyavartate.
- This is from previous verse – Vyavartate it will go away Tada Artetva – instantaneously misconceptions go.
- After rope knowledge, not slowly ignorance goes.
- No question of 25% Samsara Nivritti it is 100% or Zero%.
- If 2 misconceptions go... Tatava Kim? So what?
- What is consequence of misconceptions elimination?
- Shankara answers in Vakya Vritti Verse 41.

संसार्यहं विबुद्धोऽहं निःशोकस्तुष्ट इत्यापि ।
जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥४१॥

(Doubt:) 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jīva, and they have no relation to Brahman. [Chapter 7 – Verse 41]

- Srinu – listen.
- I am inner Sakshi Chaitanyam.
- Bodha – Pratyag will abide / remain in form of formless limitless, nondual, Ananda as a result of 2 fold misconceptions elimination.

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhoomir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivoham Shivo ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse - 1]

- Chidananda Rupaha – Sivoham = Moksha. Remaining in my original nature not accomplishing, becoming anything, but remaining in natural condition Svarupena Avastanam Moksha.

- Be yourself for Moksha
- Not do anything
- Moksha = result of Mahavakya Vichara.

Verse 78 : Important verse :

- Mahavakya Vichara capable of giving Aparoksha Jnanam.

Misconception :

- Vichara gives only Paroksha Jnanam – 2nd hand – intellectual – indirect academic knowledge.. Not satisfied.
- Practice meditation for Aparoksha Jnanam = realisation = direct knowledge enlightenment = mystic experience = Sakshat Kara – liberating knowledge only in meditation.
- Vidyaranya refutes meditation not for Aparoksha Jnanam. It comes through Mahavakya Vichara.
- Analysis, enquiry during Sravanam and Mananam.

Wrong example :

- Read description of Kailash in Chennai is indirect knowledge.
- Go to Kailash – Direct realisation.
- Class description of Brahman – indirect knowledge – in meditation – Brahman realisation – Kailash is remote.
- “I” – Chaitanyam was / am / will ever be Brahman – ever evident Sakshi Chaitanyam.
- 1st line : view of Purva Pakshi :
- By MahaVakya – Paroksha Jnanam alone comes. Judgment of myself based on my mental conditions will always be wrong judgment because I am not the mind.
- Tendency to judge myself based on mind should be dropped by Ninidhyasanam. I am free inspite of conditions of mind and body.

Chapter 6 :

- I can choose to improve my mind like walking to reduce weight. My liberation / freedom not dependent on weight – Sthula Shariram & Sukshma Shariram = Mithya Anatma.

- Thoughts are Mithya Anatma and can't determine my liberation. I am free all the time. After claiming freedom, have fun with body and mind.
- Choose to keep body and mind fit to make Vyavahara smooth for oneself and others.
- Never connect example with liberation. Mind always imperfect.
- Degrees of imperfections will be there.
- Perfect Jnani – not one with perfect body / mind.

Gita :

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
त देष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२॥

The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Guna Teeta mind has 3 Gunas fluctuating. Enjoy improvement of mind as hobby without connecting to liberation.

Chapter 6 :

- Asangoham Asangoham – Vairagya Bodha Upama.

3 Sadhanas to improve mind :

- Vairagya / Bodha / Upama improve objectively without connecting to fact, I am ever free – Sakshi Chaitanyam.
- Ninidhyasanam – not for Aparoksha Jnanam or for Moksha because I am always free.
- Ninidhyasanam, useful for knocking off self judgment based on mental condition.
- Why meditation prescribed?

Verse 79 :

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।
यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेराम् ॥७९॥

Such being the case, those who suppose that the great sayings can give only an indirect knowledge of Brahman, furnish brilliantly shallow understanding of the scriptural conclusions. [Chapter 7 – Verse 79]

Verse 78 :

- Vakya Vritti – (VV) – quotation.

Verse 79 :

- Vidyaranyas reply.

Naishkarmya Siddhi :

- Sentence has words. Can reveal Advaita – many words – many objects.
- Sentence can give only relational knowledge not Advaita Jnanam because no relations in it.
- In meditation – Nirvikalpa Samadhi Advaita Sakshat Kara Jnanam possible.
- Vachaspati Mishra wrote commentary on Shankaras Brahma Sutra, called Bamati.
- Householder Acharya.
- Sravanam gives Paroksha Jnanam.
- Meditation alone can give Aparoksha Jnanam by special power, mind gets unique power by long meditation
- Converts Paroksha Jnanam as Aparoksha Jnanam.

Our view :

- “Shabda Aparoksha Vada”
- Sravanam itself gives Aparoksha Jnanam. Bamatis Vada – Shabda Paroksha Vada.
- Shabda = Mahavakyam.
- Purva Paksha – follower of Bamati.
- Sravanam – gives Paroksha Jnanam.
- Meditation – gives Aparoksha Jnanam.
- Purva Pakshi takes example of Svarga.
- Veda Purva Baga – get description of Svarga – Na Bayam, Na Jara, No hunger / thirst.

Katho Upanishad :

- Nachiketas told – no hunger / thirst / old age – indirect book knowledge of heaven.

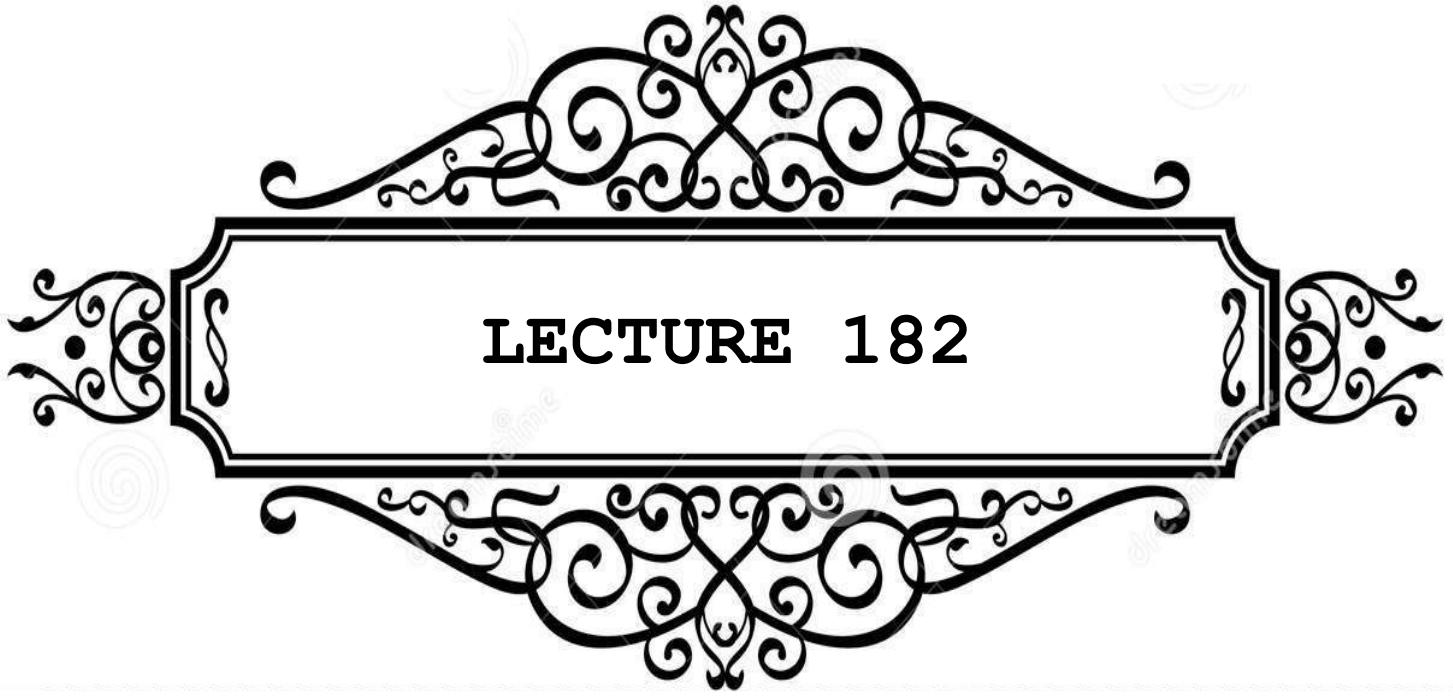
- Mahavakya belongs to Vedanta – produces Paroksha Jnanam like Veda Purva Vakyam.

Anumanam :

- Vedanta Mahavakyam – Paroksha Jnanam. Veda Vakyatvat Veda Purva Svarga dhi Vakya Vatu.
- Vedic sentence gives indirect knowledge like Svarga Vakyam.

Vidyaranya :

- Na evam – never so.
- Dashame Vyabichara – exception to rule.
- I am 10th man – Vakyam didn't produce indirect knowledge – instantaneously recognised I am 10th man – Aparoksha Jnanam.
- Vyabichara = exception to rule.
- One of Doshas in inference.
- In inference, defects possible.
- Nyaya Shastra – 5 defects – Tarqa Shastra – Hetatvat Basa.
- One is Anaikan Tika Tatwa Dosha = Vyabichara.
- Mahavakya = exception.
- Because mountain has smoke there is fire.
- Because mountain has fire there should be smoke is wrong.
- In gas stove – there is fire – no smoke Therefore wrong rule.
- Purva Pakshi made wrong rule – statements. Make only Paroksha Jnanam. Wrong rule because there is Dashame Vyabichara.
- Vyabichara = deviation in Tarqa Shastra from rule.
- In ethics, morality, deviating from moral / Dharma Shastra = immorality.



LECTURE 182

LECTURE 182

Verse 80 :

आस्तां शास्त्रस्य सिद्धान्तो युक्त्या वाक्यात् परोक्षधीः ।

स्वर्गादिवाक्यवन्नैवं दशमे व्यभिचारतः ॥८०॥

(doubt) : let alone the conclusion of the scriptures, the knowledge which the scriptural statements give of Brahman can only be indirect, like that which they give of heaven and so forth. (reply) : this is not invariably so, for the statement. 'thou art the tenth' leads to direct knowledge. [Chapter 7 – Verse 80]

Verse 79 :

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।

यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेराम् ॥७९॥

Such being the case, those who suppose that the great sayings can give only an indirect knowledge of Brahman, furnish brilliantly shallow understanding of the scriptural conclusions. [Chapter 7 – Verse 79]

Vidyaranya :

- Mahavakya gives Aparoksha Jnanam. Established with Vakya Vritti Slokas as Shankara concluded in verse 79.

Purva Pakshi :

- No sentence can give direct knowledge of any object.
- Sentence consists of words. Words give relational knowledge.
- When tiger within range of perception. Tiger doesn't come from world tiger knowledge but from sense organs.
- Direct experience gives direct knowledge.
- How words can give Advaita Jnanam?
- Plurality revealed not Advaitam.
- Separate exercise required called Bavana.
- Meditation upon meaning of sentence, gives mind extra power – Bavana Janya Samskara. Mind gets unique power to get Advaita Jnanam called Sakshat Kara which is called direct knowledge.
- Direct knowledge alone has power to destroy Samsara.
- Paroksha Jnanam useful not final. Therefore Mahavakya can't give Aparoksha Jnanam – mentioned in verse 80.

Logical reasoning :

- Vakyam Paroksha Jnana Janakam Vakyatvat – Svarga Di Vakyavat.

- Any sentence can generate only indirect knowledge.

Objection :

- Because it is a sentence.

Example :

- Svarga / England / Kailash Vakya.

Vidya's answer :

- Dashame Vyabicharataha.
- Generally correct, not universally true. Exceptions to rule.
- 10th man knowledge instantaneous why?
- Mahavakyam – comes under exception – Mahavakyam deals with Aparoksha Vastu.
- 10th man – already present in front. Brahman – already evident as Chaitanyam can give Aparoksha Jnanam. Sravanam can give Aparoksha Jnanam.

Verse 81 :

स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाच्छतः ।
नश्येत्सिद्धापरोक्षत्वमिति युक्तिर्महत्यहो ॥८१॥

Everyman's knowledge of himself is a direct experience. It is indeed a remarkable argument to suggest that in our attempt at identification of ourselves with Brahman this direct knowledge, already present, will be destroyed !
[Chapter 7 – Verse 81]

Vidyaranya :

- We will have funny consequences corollaries if Purvapakshis opinion is true.
- Jiva goes to Guru for Mahavakya Vichara. Knows self to be Jivatma.

Teacher :

- You are Paramatma – is start of teaching.
- Not Paroksha – remote but immediately available as subject known to student.
- Student doesn't come to get Aparoksha – Tвam of Jivatma.
- After Sravanam, wants to get Brahmavat / Asamsaritvam – additional status Wants Paramarta Aikyam Sravanam futile.

- If Jivatma – Paramatma Aikyam is Paroksham, then both are Parokshyam. Jiva didn't get Brahmatva status – new status.

Guru Geetham :

- Sishya Hrith Japa Harinaha.
- Remover of Aparoksham status also good because Aikyam came. Paroksham Jiva by nature has Aparokshya status.
- Comes to Guru : Adds one more glory – crawl / seeking desiring Brahmatva status. Lost Aparoksha status he had. This will be consequence if Mahavakyam gives Paroksha Jnanam. Vakya Vichara should give Aparoksha Jnanam.

Verse 82 :

वृद्धिमिष्टवतो मूलमपि नष्टमितीदृशम् ।
लौकिकं वचनं सार्थं संपन्नं त्वत्प्रसादतः ॥८२॥

You are gracious enough to afford us an example of the well-known proverb: in going for the interest the capital is lost. [Chapter 7 – Verse 82]

Proverb :

- Investment for interest but lost capital.
- Sishya invested Aparokshatvam wanted Brahmatvam. At end of class – lost Parokshatvam with your grace.
- Moolam – capital gone.
- Vriddhi = interest.
- Paroksha Jnanam through Mahavakya is not right approach. (technical)

Verse 83 :

अन्तःकरणसंभिन्नबोधो जीवोऽपरोक्षताम् ।
अर्हत्युपाधिसद्भावात् तु ब्रह्मानुपाधितः ॥८३॥

(doubt) : Jiva, who is conditioned by the inner organ, can be an object of direct knowledge with the aid of this conditioning adjunct; but as Brahman has no such real adjunct, a direct knowledge of it is impossible. [Chapter 7 – Verse 83]

Next Purva Pakshi :

Important answer :

- You can never get Aparoksha Jnanam of Brahman why?
- Brahman is of nature of consciousness and consciousness is available as Aparoksha Jeevatma. Intimate self, evident self.

- All pervading consciousness available in “I” as self evident me only because of availability of Ahamkara Upadhi – medium.
- Consciousness is enclosed in mind. It is available as “I” the Sakshi Chaitanyam.
- In table – chair – hall, I Sakshi Chaitanyam not available because Antahkaranam Upadhi not there.
- Aparoksha Anubava – self evident is because of mind – Upadhi – only where mind is there Sakshi Chaitanyam is available.
- Where mind is not there, Sat existence may be there but wall doesn’t have Aparoksha Jnanam “I am – I am”.
- Wall not ALL... to become requires Antahkarana Upadhi.
- Brahman = Niruphadika = medialess Brahman medialess / Upadhi less Brahman never available for Anubava.
- Can never get Brahman Aparoksha Jnanam Purva Pakshi – Sloka.
- Jeeva is consciousness obtaining in the Antahkarana – mind – associated with / enclosed in / conditioned by / circumscribed by like Ghata Akasha / pot space.
- That Jiva Aparoksham Arhati – deserves, enjoys, possesses - Jiva status of being Aparoksha Sakshi, Aparoksha Chaitanyam.
- Jeeva deserves status of Aparokshatva.
- Jeeva Aparoksha Jnanam is possible because Jiva has Upadhi – medium of experience for self evidence, Natu Brahman.
- Brahman doesn’t deserve status of Aparokshatvam.

Conclusion :

- Can’t have Jeeva Aparoksha Jnanam, Brahman Aparoksha Jnanam, no Aikya Aparoksha Jnanam.

Technical portion :

Verse 84 – 87 : Vidyas’s answer – 4 slokas

नैवं ब्रह्मत्वबोधस्य सोपाधिविषयत्वतः ।
यावद्विदेहकैवल्यमुपाधेरनिवारणात् ॥८४॥

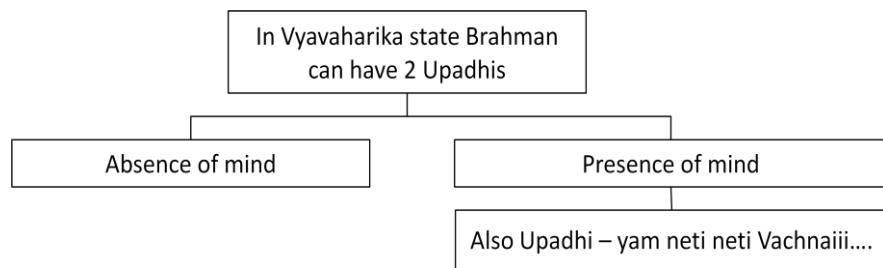
(reply): our knowledge of Brahman is not altogether unconditioned, as long as our own bodies, the conditioning adjuncts, persist. That is, adjuncts that condition us positively condition Brahman negatively.
[Chapter 7 – Verse 84]

Summary of answer : Example :

- Bring that vessel in which water is absent.
- How do you differentiate absence of water. Is it positive or negative entity.
- Absence of water – not a thing – its absence is useful in differentiating that vessel from all other vessel using special property of vessel with absence of water, helps me to understand.
- When there is water present / absent – type of adjective to vessel.
- Emptiness is adjective to vessel.
- Emptiness may be nothingness, can serve as adjective.

Example :

- Baldheaded – baldness adjective of head – useful in identifying people.
- In Vyavaharika Drishti, presence and absence can become Upadhi.
- We are getting Brahma Jnanam in Vyavaharikam. Brahman is Paramartikam.



Pratarbhajami manaso vachasamagamyam
Vacho vibhanti nikhila-yadanugrahena
Yam neti neti vachanair nigama avocham
Tam deva devam-ajam-achyutam ahuragryam

But my mind, when I am awake, needs some work to do. It cannot remain without movement. So I give it a job. "Pratara bhajami manaso" - by the mind - "vachasam agamyam" - by the mind I move. On the frontiers of the mind I give the mind a job to explore that which lies beyond its own frontiers, that which is not accessible to the word, to the speech, as well as to the mind.

Mandukya Upanishad :

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानवनं न प्रज्ञं नाप्रज्ञम् ।
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपगमं ज्ञानं जिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
 adrstam-avyavaharyam-agrahayam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijnayah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- Nisheda or Sharira Traya Abava becomes Upadhi for Brahman in Vyavahara Drishti.
- This Upadhi gives knowledge of Brahman. Upadhi Abava Brahma Jnanam. Knowledge of Brahman which has got Upadhi of absence of Brahman.
- Nirguna Brahman = absence of Brahman, becomes Upadhi of Brahman in Vyavaharika Drishti in Paramartika – no Saguna / Nirguna / no Jnanam also. Because no Agyanam no knower, known, knowledge.
- Therefore Saguna Upadhi and Nirguna Upadhi not there.
- In Paramartikam won't say Nirgunam when we describe Paramartika in Vyavaharikam. We say Brahman has Upadhi Nirguna, Nishkala, Nitya Niranthya... Lalitha Sahasranamam.
- Fully of NIR... NIR... Nirupadhika Brahman.
- Brahman is Sophadikans only in Vyavaharika Avasta.
- Upadhi – absence of mind is Upadhi for Brahman.
- That Brahman I know. Aparokshyataya "I" – mindless consciousness am Brahman."I" – minded consciousness am Jiva I know in Vyavaharikam. In Paramartikam – no question of knowing. Knowledge not required because no Samsara is there, think well.

Sloka :

- No Evam – your statement not correct. Not say Brahman is Nirupadhikam. In Vyavaharika Drishti, Brahman is always Sophadikam.

Next Verse :

- Upadhi – in form of presence or absence of mind.
- Brahman always has upadhi.
- Understanding of Brahman is always along with conditioning factor.

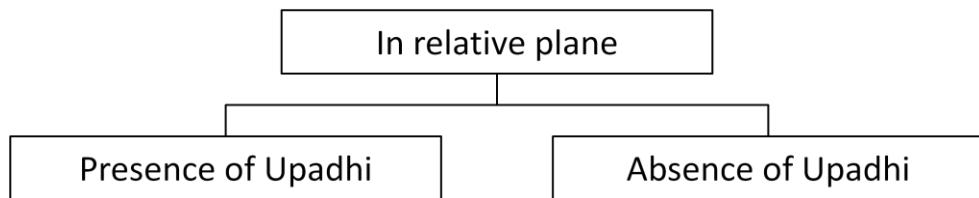
Description may be :

- Presence of attributes.
- Absence of attributes.
- Bring the empty vessel emptiness is attribute. Milk vessel or empty vessel – emptiness is description.
- Always Sophadika.

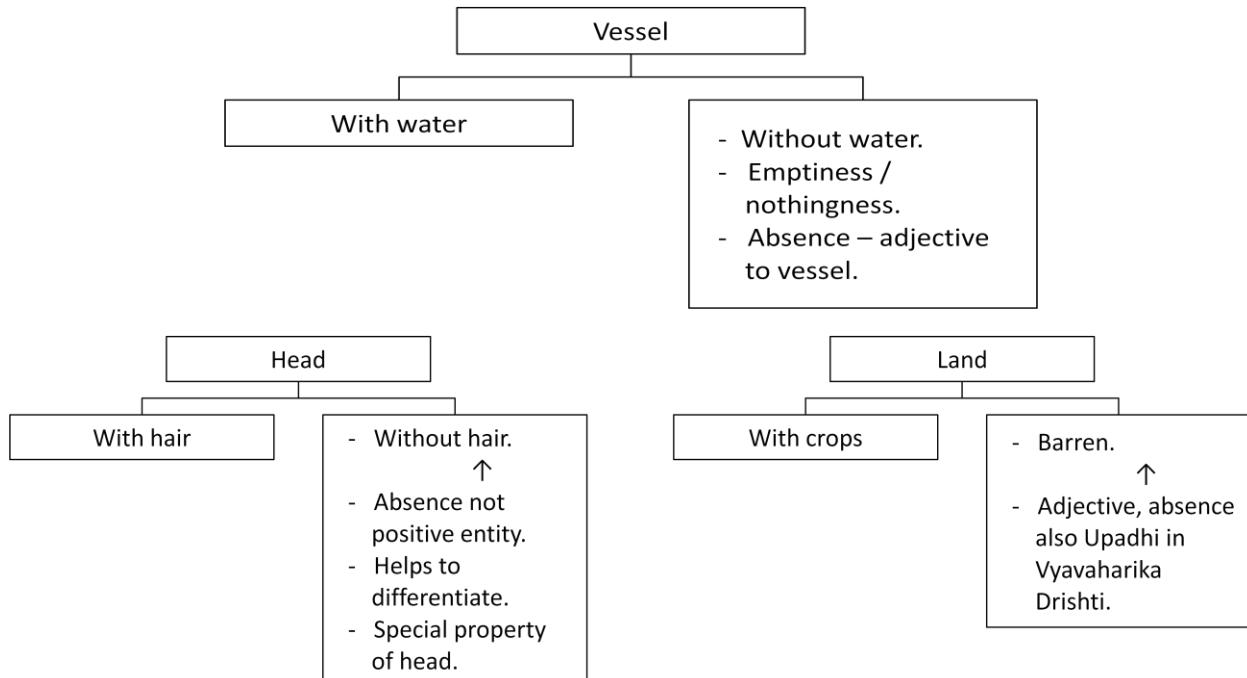
- Why always with conditioning.
- Positive description?
- Until Videha Mukti, as long as we are in Vyavaharika field, I have body, mind.
- From Vyavaharika Drishti, Brahman can never be free from conditioning or Upadhi. Conditioning is in form of presence or absence of something. Can't be avoided.
- Brahman – Sagunam / Nirgunam – Savikaram / Nirvikaram.
- Both are relative principles.
- Do Mananam – not discussed before.

Vidya's answer : Verse 84 – 87

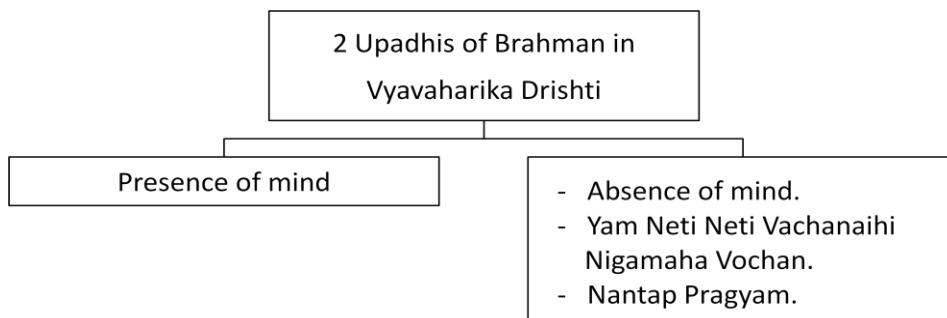
- Brahman doesn't have Upadhis – Upadhi Abava = absence of Upadhi.
- Upadhi Abava is Upadhi absence of which helps in understanding Brahman in Vyavaharika stage.
- Only in Paramartika Drishti, there is no Upadhi. There is no mind in Paramartika. There is no Bava, Abava.
- In Vyavaharika Drishti, we have mind. Therefore can talk of absence of mind, which is Vyavaharika. No Upadhi for Brahman available in Paramartika Avasta.
- Can have Jiva Aparoksha Jnanam not Brahman Aparoksha Jnanam.
- How is Upadhi Abava in Vyavaharika Drishti?
- Only in Vyavaharika Upadhi present, therefore can conceive of absence of Upadhi.



Example :



- In Vyavaharika state Brahman has 2 Upadhis.

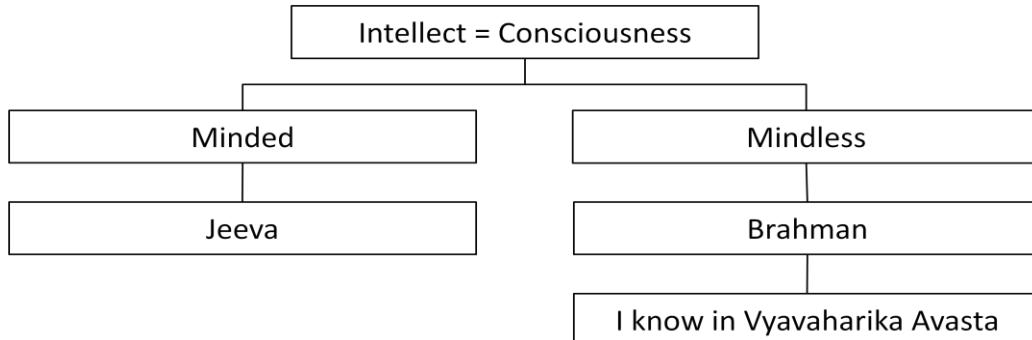


**Pratarbhajami manaso vachasamagamyam
Vacho vibhanti nikhila-yadanugrahena
Yam neti neti vachanair nigama avocham
Tam deva devam-ajam-achyutam ahuragryam**

But my mind, when I am awake, needs some work to do. It cannot remain without movement. So I give it a job. "Pratara bhajami manaso" - by the mind - "vachasam agamyam" - by the mind I move. On the frontiers of the mind I give the mind a job to explore that which lies beyond its own frontiers, that which is not accessible to the word, to the speech, as well as to the mind.

- Nisheda = Sharira Traya Abava it can give knowledge of Brahman.
- Knowledge of Brahman which has Upadhi of absence of Upadhi.
- Nirguna Brahman – absence of Guna is Upadhi of Brahman in Vyavaharika Drishti.
- In Paramartika Drishti, no Saguna – Nirguna, no Jnanam in Paramartika Drishti, no knower – known, no knowledge.

- Therefore Saguna Upadhi not there. Nirguna also won't say in Paramartika Drishti.
- When we describe Paramartikam in Vyavaharikam there Brahman has Upadhi = Absence of Upadhi.
- Nirguna, Nishkala, Nitya, Nirvadya, Nirantara, Lalita Sahasranamam.
- All Nir – Upadhika Brahman.
- Brahman is Sophadicakam only in Vyavaharika Avasta... what is Upadhi?
- Absence of Upadhi is Upadhi for Brahma that Brahman I know Aparokshataya.
- "I" – mindless consciousness am Brahman.

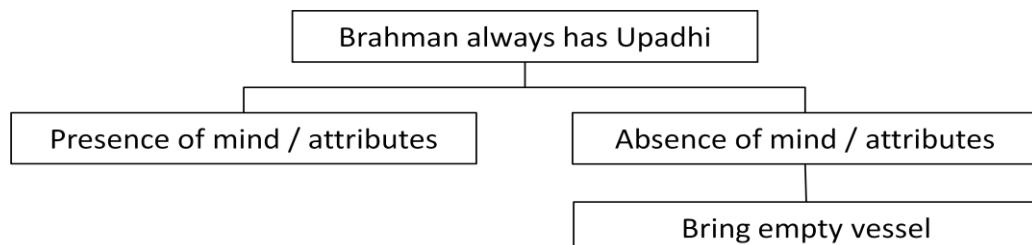


- In Paramartika – no question of knowing because there is no Samsara also.

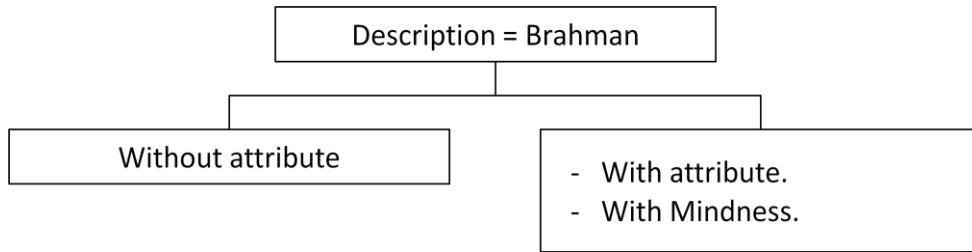
Sloka :

- Na evam – Neivam your statement not correct.
- Brahman is Nirupadhikam – you should not say because in Vyavaharika Drishti, Brahman is always Sophadicakam.

Next Sloka :



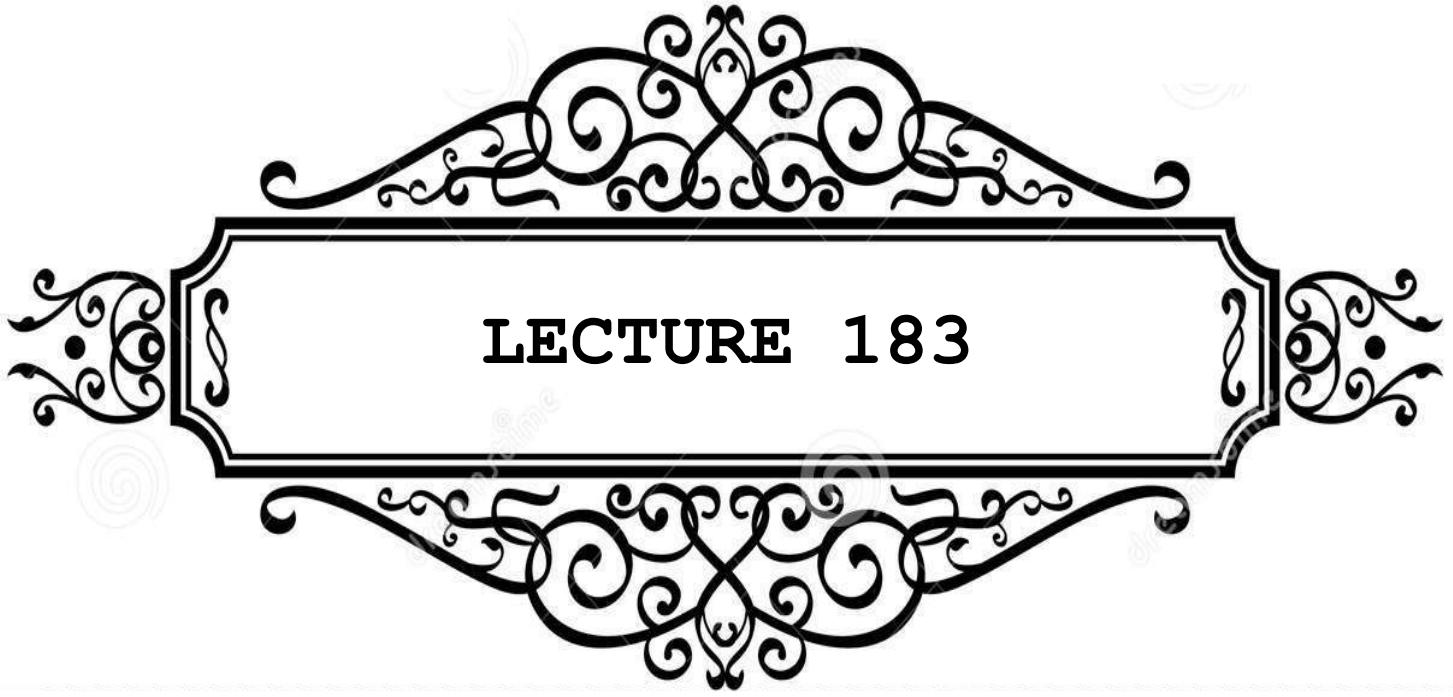
- Brahmatva Bodhayas ya... understanding of Brahman.... Is always along with condition / descriptive factor.



- With positive description, conditioning, until Videha Mukti. Yavat Vidaha Kaivalyam.
- In Vyavaharika field, as long as I have Prarabda, will have body.
- From Vyavaharika Drishti, Brahman cannot be free from conditioning, Upadhi.

Condition :

- In presence or absence of something / mind.
- Describe Brahman as Savikaram or Nirvikaram Sagunam or Nirgunam.
- Because both are relative principle.



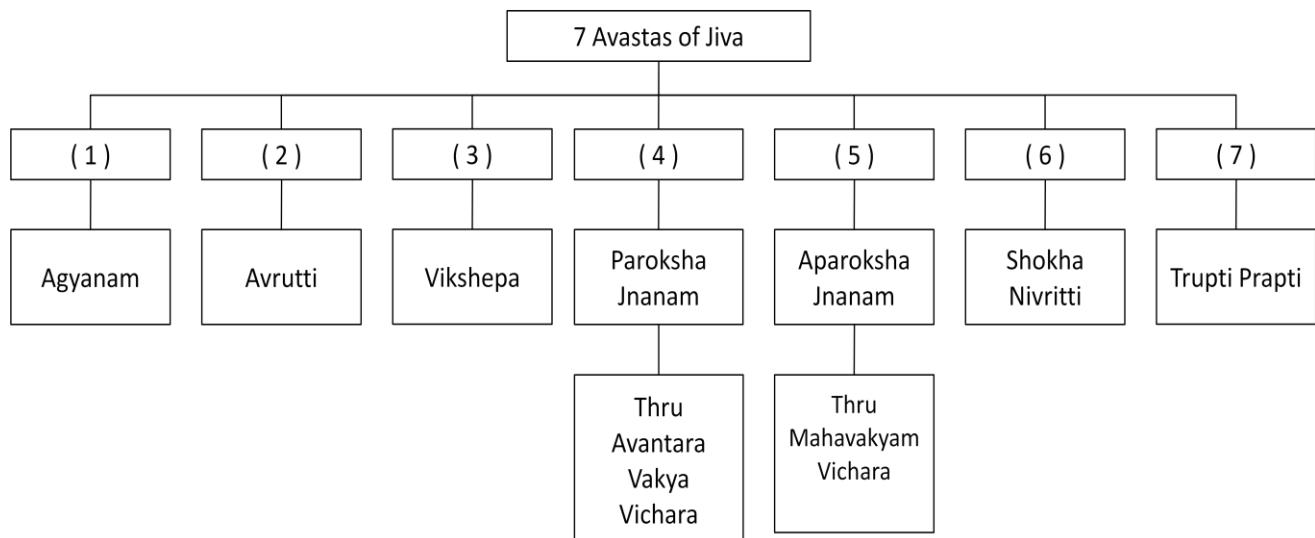
LECTURE 183

LECTURE 183

Introduction :

Verse 76 – 96 :

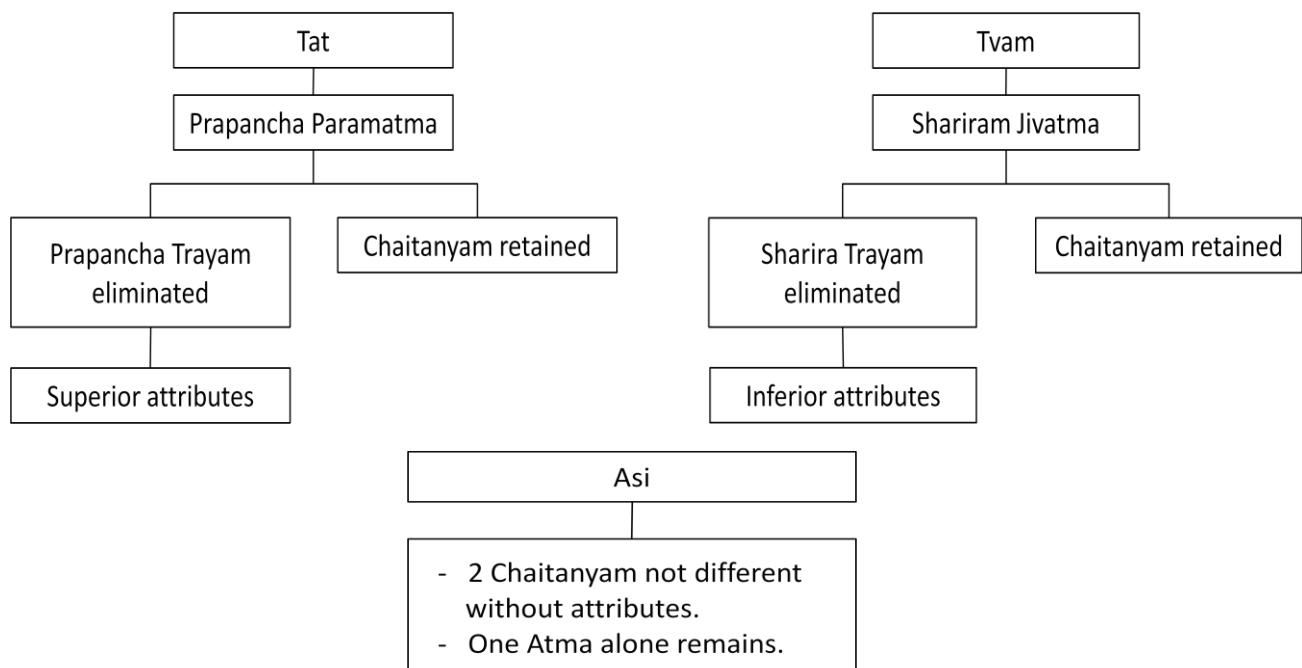
- Mahavakya Vichara as means of Aparoksha Jnanam which is one of 7 Avastas of Jiva.



- How to do Mahavakya Vichara?

Vakya Vritti – Quotes:

- Take Mahavakya as Lakshana Vritti Vakyam.
- Apply Baga Tyaga Lakshanam.



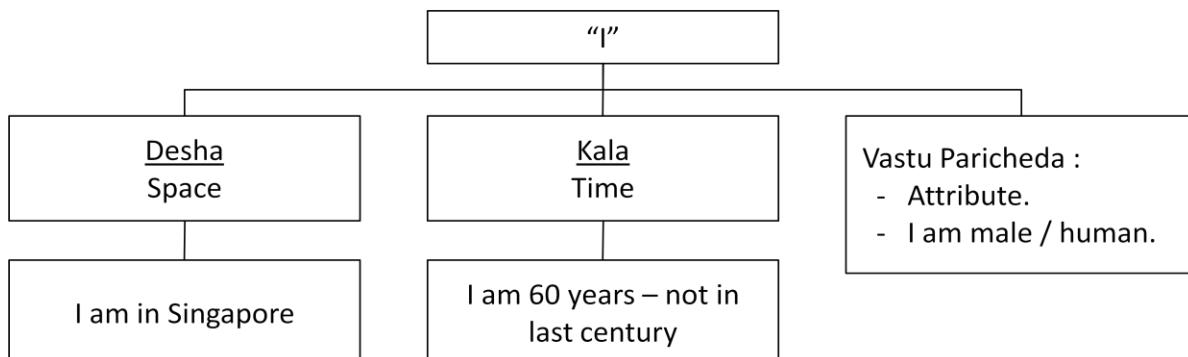
- It is not Sarvagyam or Alpagyam.
- It is not Sarvashaktiman or Alpashaktiman.
- Not superior or inferior attributes.
- Chaitanyam is one and same.
- Jivatma / Paramatma – Chaitanyam Aikya Jnanam takes place if Mahavakya done properly.
- What is benefit of knowing Eka Chaitanyam?
- Prayojanam? 2 wrong notions – one centred on Jivatma and other on Paramatma goes away and one in Mukta.

इथमन्योन्यतादात्मप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तते तदैव हि ॥७७॥

When, by mutual identification, it has been irrefutably demonstrated that the consciousness within and Brahman are same, then the notion that Jiva, who is denoted by the word 'thou', is different from Brahman, at once disappears. [Chapter 7 – Verse 77]

Jivatma centred misconception :

- When Jnanam comes ignorance's goes.
- When ignorance goes misconception goes. 2 errors negated.
- One rope ignorance causes many misconceptions – Rope / Pipe / crack on earth / mala.
- One "Atma" ignorance – causes many misconception body / mind / intellect.
- Jnanam directly destroys ignorance.
- Jivatma – misconception – Abrahmatvam – Non Brahmanhood = non infinitude = finitude centred on "I".
- Paricheda – finitude centred on "I".



- Finitude – notion in Buddhi – which alone goes.
- Notion is not in Jiva – who is free.
- I am infinite – finite idea.
- Transformation at cognitive, intellectual level.
- I am Samsari notion in intellect goes away.
- I am Mukta revealed.
- **Tvam Asya Arthasya Adhyasa Nashtaha.**

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते १७८ ॥

Then the indirectness in the knowledge of Brahman, implied by the word ‘thou’ in the text, also Vanishes; and there remains only the consciousness within in the form of absolute bliss. [Chapter 7 – Verse 78]

Misconception no 2 :

- Misconception centred on Paramatma.

Desh :

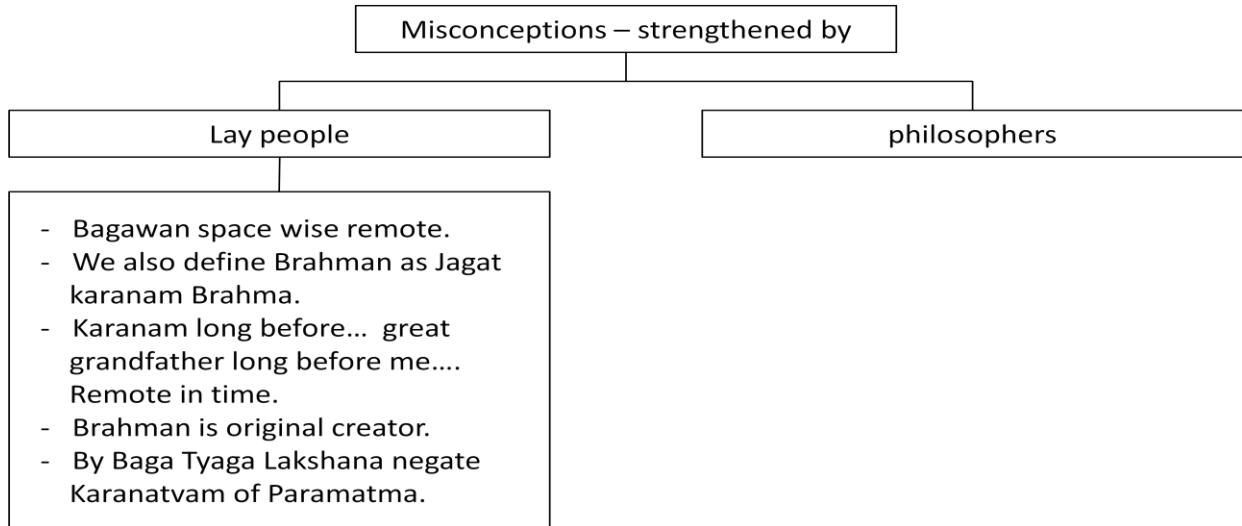
- Paramatma is far away. Beyond our instruments of knowledge, sensory perception.

Dhyana sloka :

Ksheero danvat pradeshe shuchimani vilasat saikate rmouktikaanaam
Maalaa Kluptaanasthah sphatikamaninibhair mouktikair manditaangah
ShubhraiRabhaiRadabhai RupariVirachitair Mukta Peeyoosha Varshaihi
Aanandee Nah Puneeyaat Dari Nalina Gadaa ShankhaPaanir Mukundah

At first sight, this appears to be a complex tongue twister. But once we analyse and understand this simple and beautiful verse, we will begin to appreciate the splendour of the Lord from this Shloka. This describes the majestic view of Sri MahaVishnu in a manner that creates a vivid image that can be etched in our inner vision with ease and serves as a prelude to the Parayanam. In any Sanskrit poem, the clue to understand the meaning lies in identifying the basic subject, predicate and the object. Rest of it is generally embellishment and descriptive clauses that adds colour to the subject, object and the predicate.

- Dhyana Sloka confirm : Sheero Danvat... Perumal in Vaikunta massaged by தாயார்.
- Visishta Advaitins Moksha : follow Shukla Gathi – reach Svarga -



- Karana status negated by Baga Tyaga Lakshana.
- Therefore time wise status negated.
- Tad Pada Arthasya of Paramatma – remoteness of time and space negated.
- Not see Paramatma – Up / Down – Inside / outside. Very seeing will make Paramatma an object.
- I am Paramatma obtaining in this body + this world here + now.
- We are all the time seeing Paramatma Paroksha Mena Vyavartancha – Jeevas finitude goes.
- Brahmins remoteness goes away both limitations / misconceptions go away of remoteness + finiteness.
- Instantaneously ignorance goes. After rope knowledge snake goes immediately.

Vakyā Vṛitti – Verse 41 – what if misconceptions go away :

संसार्यहं विबुद्धोऽहं निःशोकस्तुष्ट इत्यापि ।
जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥४१॥

(Doubt:) 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jīva, and they have no relation to Brahman. [Chapter 7 – Verse 41]

- Poorna Ananda Rupena Pratyam Bodh Upatishtate.
- I who am Sakshi Chaitanyam inner, will abide remain in form of non-dual, infinite, limitless Ananda.

Nirvana Shatakam :

मनोबुद्ध्यहङ्कारं चित्तानि नाहं
न च श्रोत्रजिह्वे न च घाणनेत्रे ।
न च व्योमं भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhoomir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo ham Shivo ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse - 1]

- Remaining in my natural original nature is called Moksha.
- Moksha not accomplishing anything, becoming anything.
- Svarupena Avastanam = Moksha.
- Be yourself – not do anything!!

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।
यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेराम् ॥७९॥

Such being the case, those who suppose that the great sayings can give only an indirect knowledge of Brahman, furnish brilliantly shallow understanding of the scriptural conclusions. [Chapter 7 – Verse 79]

- Moksha is result of Mahavakya Vichara.
- Important verse – Mahavakya Vichara gives Aparoksha Jnanam register well.

Misconception :

- Mahavakya with Sruti + Guru Upadesa gives only indirect Paroksha Jnanam.
- Second hand knowledge, book knowledge intellectual knowledge, academic, indirect knowledge meditation gives Aparoksha Jnanam, direct knowledge, mystic experience.
- Sakshatkara liberating knowledge.
- During Sravanam & Mananam, Aparoksha Jnanam.

Wrong extension	Go to Kailash
<ul style="list-style-type: none"> - Kailash remote. - 1st Paroksha Jnanam. - Indirect book knowledge. 	<ul style="list-style-type: none"> - Aparoksha Jnanam.

In class	In meditation
Description of Brahman	Come face to face with Brahman

Kailash	"I" – Chaitanya
- Remote	<ul style="list-style-type: none"> - Was / am / will ever be Brahman. - Ever evident Sakshi Chaitanya.

Ninidhyasanam :

- Meant for removing habitual idea. I am Samsari not for Aparoksha Jnanam.
- Habitual ideas because of my judgment of myself based on my mental condition. It will always be wrong because I am not the mind.
- Tendency to judge myself as the mind should be dropped.
- I am free inspite of different conditions of mind and body.
- I can choose to improve the mind like walk to reduce weight.
- Sthula / Sukshma Shariram along with thoughts is Mithya Anatma.
- After claiming freedom do certain things for Lokasangraha and choose to keep mind fit for Vyavahara, smooth for myself and others. But not connect it with myself.
- mind always imperfect – in perfect Jnani, Sharira Trayam not perfect. Degrees of defects will be there.

Gita :

श्रीभगवानुवाच प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.३२ ॥	The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]
---	--

- In Gunateetas mind also, 3 Gunas fluctuating. Enjoy improvement of mind as a hobby in a detached manner without connecting to the fact I am Asangoham..
- Chapter – 6. Panchadasi – end.
- Vairagya, Bodha, Uparama.

- 3 Sadhanas to improve mind objectively, connecting to fact I am ever free as subject / Sakshi Chaitanyam.

Ninidhyasanam :

- Useful to knock off self judgment based on mental condition. Why meditation prescribed?
- **Verse 78 :** Vakya Vritti – Vakya Virtti over.
- **Verse 79 :** Vidyaranyas verse.

Verse 80 : Purva Pakshi :

- Vakyam can never give Aparoksha Jnanam.
- Naishkarmya Siddhi also. Same argument.

Technical :

- Sentence has many words = many objects = many relationship therefore can't reveal Advaitam.
- Objects related to each other – no Sakshatkara – subjective Advaitic knowledge.
- In Nirvikalpa Samadhi alone Advaita Jnanam possible.
- Vachaspati Mishra – Advaita Acharya wrote commentary on "Shankara Bashyam" on Brahma Sutras.
- Technical commentary called "Bamati" – wife's name. in meditation, mind gets unique power which generates Aparoksha Jnanam. Bamati Matam refuted Shabda Aparoksha Vada.

Example :

- Shabda gives Aparoksha Jnanam.
- Vakya gives only Paroksha Jnanam.

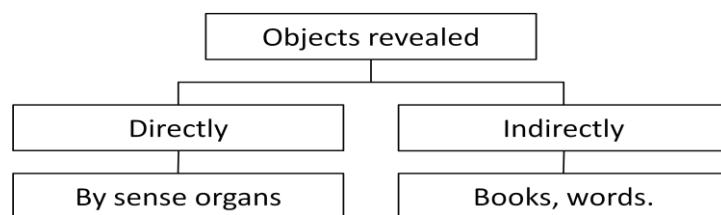
Veda Purva Vakya :

- Svarga Jnanam – no Jara / Pipasa / Bayam / Shokha / hunger Nachiketa offered all this.
- Veda Anta Vakya similarly gives only Paroksha Jnanam like Svarga.

Vidyaranya :

- Exceptions to rule exist like Dashamaha. I am 10th man acknowledged instantaneously.
- Anumana Vakyam – inference has 5 Doshas – Vyabichara – Anai Vahati Kathka Dosha.
- Rules have exception.
- Mountain has fire – see smoke.
- Can't say wherever fire – smoke – in gas stove fire – no smoke.
- Inference based on wrong rule is defective.
- Vyabichara – means deviation from rule.
- In ethics / morality – deviation from Dharma Shastra / morals.
- Here deviation from rule.

1)



2) Words – reveal objects – plurality – relationships – not Advaitam.

3) Purva Pakshi :

- For Aparoksha Jnanam, need “Mind” exercise – called “Bavana Utpatti” reflect on meaning of sentence – Bavana Janya Samskara which gets Advaita Jnanam called Sakshatkara. That direct knowledge has power to destroy Samsara.
- Paroksha Jnanam useful not final.

Vidyas answer :

- Dashame Vyabichara 10th man is exception – get instantaneous Aparoksha Jnanam.
- You are generally correct – not universally true.
- Brahman Chaitanyam – not remote, available here and now.

Verse 81 :

- What will be consequence if Purva Pakshi's contention is true?
- Aparoksha Jivatma goes to Guru to get additional status, Brahmatvam status, wants Paramatma Aikyam.

Rule :

- Object of Paroksha Jnanam will be Paroksham.
- Jivatma / Paramatma Aikyam will become Parokshyam.
- "Jivatma" – will lose status of Aparokshyam before study and become Paroksham after study – remote.
- Therefore good example of loss of deposit investment amount itself instead of gaining interest.

Verse 84 :

नैवं ब्रह्मत्वबोधस्य सोपाधिविषयत्वतः ।
यावद्विदेहकैवल्यमुपाधेरनिवारणात् ॥८४॥

(reply): our knowledge of Brahman is not altogether unconditioned, as long as our own bodies, the conditioning adjuncts, persist. That is, adjuncts that condition us positively condition Brahman negatively.
[Chapter 7 – Verse 84]

- Aparoksha Jnanam can be attained through Vakya Pramanam.

Technical :

Question :

- Verse 83.

Answer :

- Verse 84 – 87.

Brahman is Nirupadhidikam :

- Without Upadhi conditioning.
- Means absolute.
- Not available for any transaction. Knowledge form of transaction done by Jnaneindriyas.
- Karma form of transaction done through Karmeindriyas.

- Knowledge comes under Vyavahara.
- Niruphadika Brahman transcends all Vyavahara.

Mandukya Upanishad :

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानवनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहर्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं ज्ञानं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विद्येयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Verse 7]

Avyavaharyam :

- How will absolute Brahma be ever known by Mahavakyam?
- When not available for Jnana Vyavahara itself how you talk about Aparoksha Jnanam?

Answer : Verse 84 – 87 :

- Brahmans knowledge we talk about in Vyavaharikam is not Nirupadhikam Brahman.
- Nirupadhikam Brahman is absolute – not available for knowledge or any transaction.
- In absolute plane, knowledge not possible and not necessary because no Samsara also.
- No Samsara is Avyavaharyam. In Brahman there is no ignorance or knowledge. No ignorance to negate.
- In absolute Brahman, nothing is there no Agyanam or Jnanam.
- brahma jnanam in Vyavahara has Sophadika Upadhi Niruphadika Brahman can't be known and need not be known.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्नैव मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah,
na mumuksur-na vai mukta ityesa paramarthata ॥ 32 ॥

There is neither dissolution, nor birth ; neither anyone in bondage, nor any aspirant for wisdom ; neither can thee be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

- At Nirupadhiakam level, no Samsara, Na Nirodha, Nacha Utpadihi.. Na cha Baddaha.. Na iti esha Paramartata. Mandukya Upanishad – Veititya Prakaranam – Verse 32nd.
- Elaborate commentary on this verse.
- When we talk about Brahma Jnana we talk about Sophadika Brahma Jananam.
- Brahman with conditioning to bring it under Vyavaharika plane.

Verse 84 : Purva Pakshi :

- Brahman – object of knowledge is Sophadikam conditional Brahman – Sophadikam Brahman we are knowing.
- Knowledge for which object is Sophadikam.
- Nirupadhiaka Brahman never becomes object because until Videha Mukti person is within Vyavahara only because Prarabda is there. Body – mind is there until Kaivalyam – Mukti.
- What is Upadhi of Brahman?
- Upadhi responsible for all limitations.
- I am human only / table is table only.
- Sophadikam – always limited.
- How is liberation possible?

Verse 85 :

अन्तःकरणसाहित्यराहित्याभ्यां विशिष्यते ।
उपाधिर्जीवभावस्य ब्रह्मतायाश्च नान्यथा ॥८५॥

The difference between Jiva and Brahman is due to the presence or absence of the conditioning medium of Antahkarana; otherwise they are identical. There is no other difference. [Chapter 7 – Verse 85]

Very subtle :

- Brahman has conditioning of all Sharirams + Prapancha.
- Absence of things can be condition also to identify Brahman from all others – to differentiate Brahman from all finite entities.

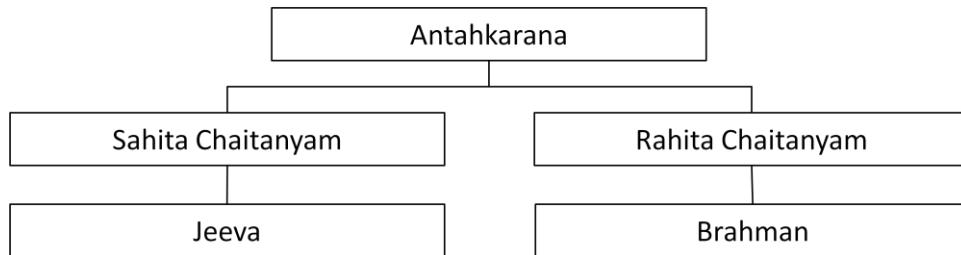
Example :

- 5 vessels – 4 with milk + 1 without milk.

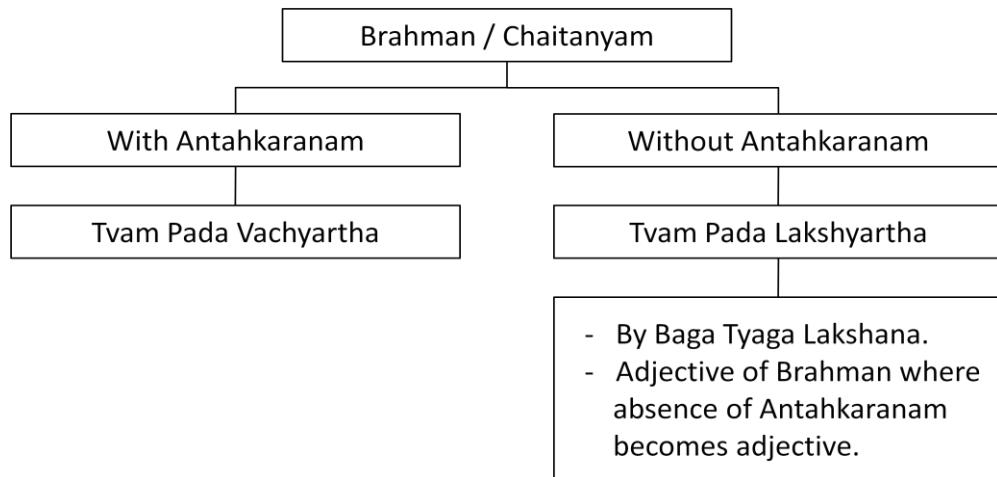
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Absence of milk.

- Is an attribute / conditioning also to identify vessel.
- In Vyavaharika plane, presence is Upadhi, absence also Upadhi.
- In Absolute plane, in Brahman, there is no presence or absence of Upadhi no 2nd thing to talk about.
- No presence of things in absolute plane. Can't talk of absence of things.
- In Vyavahara – presence of things & absence of things because of Upadhi.
- What is Brahman?
- Antah Karana Rahita Chaitanyam.

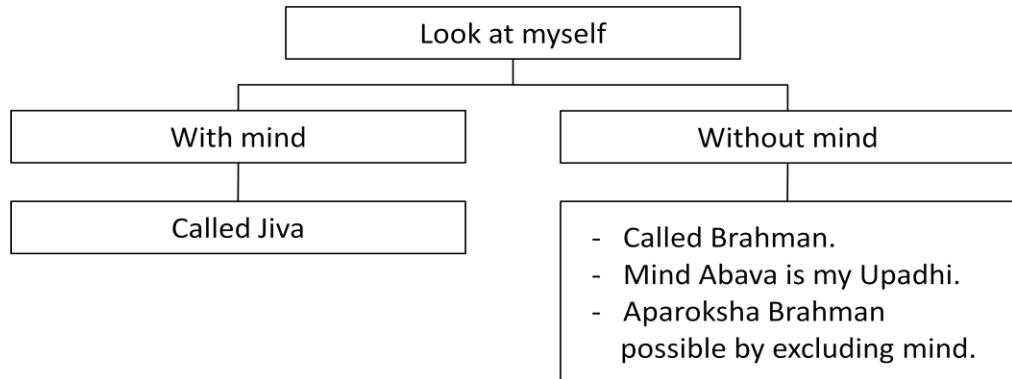


- Brahma Jnanam is possible as Chaitanyam is free from all Sharirams.



- Normally adjective for positive attribute adjective can be negative attribute also. Bald headed / absence of hair, Barren land / absence of Vegetation, empty vessel / absence of milk.

- Liberating Brahma Jnanam / knowledge of Brahman which has got absence of things / mind as its adjective / attribute.
- = Prapancha Upasamam – Mandukya Upanishad.
- Turiyam = Nishprapancha Brahman.
- Prapancha Rahitam Brahman – can talk only in Vyavaharika plane.
- In Paramartika plane, who will talk about Prapancha Rahitam Brahman.
- Nishprapancha Brahman = concept within Vyavaharika plane.
- Brahman not limited by absence of Brahman.
- Brahman qualified by absence of world.
- Absence of world can't limit Brahman because of its absence.
- Antahkarana Sahitya – not liberation.
- Sahitasya Bavatia = presence of mind.
- Rahitasya Bavatia = absence of mind.
- How presence of mind + absence of mind differentiates Brahman in 2 different ways?
- Upadhi Jeeva Bavasya.
- Presence of mind is Upadhi of Brahman Chaitanyam which makes Brahman / Chaitanyam.
- Jiva Jeeva Bavasya Upadhi.
- Similarly absence of mind is Upadhi of Chaitanyam which makes Chaitanya Brahman – (not absent mindedness)



Anvaya :

- Antah Karanya Sahitya Rahitya Jeeva Bavasya Upadhihi Brahmada Yascha Upadhi Visishyate.

↑

“Distincts”

- Upadhi of Jiva Baba + Brahma Baba are distinct in form of presence of mind and absence of mind.
- I myself get 2 statuses.
- With mind – get – Jiva status.
- Without mind – I myself get Brahman status exclude mind – you are Brahman always Not in any other manner.

Verse 86 :

यथा विधिरुपाधिः स्यात्प्रतिषेधस्तथा न किम्।
सुवर्णलोहभेदेन शृङ्खलात्वं न भिद्यते ॥८६॥

If the presence of something (here the internal organ in Jiva) is a conditioning adjunct, why not its absence (here of internal organ in Brahman)? Chains whether of gold or iron are equally binding. [Chapter 7 – Verse 86]

Purva Pakshi :

Question :

- Upadhi is in form of positive entity – presence of one thing or other Brahman appears as Indra, Varuna, because of Indra Shariram as Upadhi.
- Chaitanyam appears as various things because of Upadhi present.
- How absence becomes Upadhi?
- Status of Brahman with Antahkarana Abava as Upadhi.
- How absence becomes Upadhi?

Vidyaranya :

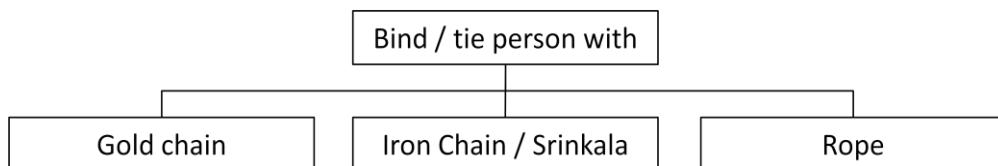
- What is function of Upadhi?
- To identify something.
- Gold – identified as bangle/ring/chain because of Nama / Rupa.

Role of Upadhi :

- To help in identifying, specify something.

- Like : call that person.
- Tell me Upadhi : tall / with specs / bald / specification of something to gain knowledge.
- Absence can help in identifying. Why can't I use absence of Upadhi. Normally use positive means – absence also helps.
- Emptiness – nothingness – Upadhi – helps me to identify something – not liquid – milk / water / in vessel – Abava can serve as Upadhi in Vyavaharika plane.
- Vidhi = positive adjective Bava Upadhi.
- positive attribute / feature serves as identification factor, specification, pinpoint Why can't negative attribute.
- Empty vessel helps in identifying container how to identify Brahman?
- Limitless Brahman – not positive attribute of Brahman.
- Talks of absence of limitation.
- Anantham Brahman – Nisheda can help in Aparoksha Brahman Jnanam.
- Why can't it help in understanding?
- Both positive and negative Upadhis are different – presence + absence both have common factor, function both help listener to identify object communication meant for identification both serve communication. Don't bother whether positive or negative.

Example :



Material :

- Gold / silver / rope / serves purpose – even if different nature.
- Interest : to restrain person. Here teacher wants to communicate Shudha Chaitanyam.
- Positive and Negative Upadhis both OK Suvarna Lohe Bedaha.

↓ ↓
gold Iron

Example :

Saudi Arabia :

- Golden sword for royal relatives.

Verse 87 :

अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ।
वेदान्तानां प्रवृत्तिः स्याद्द्विधेत्याचार्यभाषितम् ॥८७॥

The teacher affirms that the Upanishads speak of Brahman both by negating what is not Brahman and by affirming positive characteristics. [Chapter 7 – Verse 87]

- Shankara : Vakya Vritti – uses positive Sat / Chit.
- Shankara : Mandukya Upanishad – Prapancha Upashamam negative.
- Brahman is that in which world is not there.

To reveal / illumine / give knowledge	
<ul style="list-style-type: none"> - Vidhi Mukha Upadhi positive. - Presence. - Sakshat Vidhi Mukhena. - Sat / Chit pure existence, consciousness. - Adhishtanam. 	<ul style="list-style-type: none"> - Nisheda Mukha Upadhi negative. - Tat Vyavritti Brahman (negation) Rupena. - Atat – by negating non - Brahman. - Absence.

Verse 88 :

अहमर्थपरित्यागादहं ब्रह्मेति धीः कुतः ।
नैवमंशस्य हि त्यागो भागलक्षणयोदितः ॥८८॥

(Doubt) : if the idea of "I" is given up, how is the knowledge ' I am Brahman' possible? (reply) : it is the false parts of "I" which are to be given up and the true part retained, following the logical rule of partial elimination [Chapter 7 – Verse 88]

- Function / operation of Upanishad to reveal Brahman, give Brahma Jnanam.

Positively	Negatively
<p>Brihadaranyaka Upanishad : Vigyanam Anandam Brahman.... [III – IX – 28.7]</p>	<ul style="list-style-type: none"> - Not Antha – Anantha – without limitations. <p>Mandukya Upanishad :</p> <ul style="list-style-type: none"> - Nantap Pragyam Na Bansih Pragym. [Verse 7] - Neti Neti iti Atma.

Brihadaranyaka Upanishad :

जात एव ; न, जायते, कोन्वैनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दर्शुः परायणम् ,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate ko nvenam janayetpunaḥ
vijñānamānandam brahma rātirdātuḥ parāyaṇam
tiṣṭhamānasya tadvida iti ॥ 7 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? – knowledge, bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in it.
[III – IX – 28.7]

Mandukya Upanishad :

नान्तःप्रदां न वहिष्ठां नोभयतःप्रदां न प्रज्ञानघनं न प्रदां नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं ज्ञानं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विशेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayataḥ prajnam na prajnana-ghanam na prajnam naprajnam,
adrastam-avyavaharyam-agrāhyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijnayah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Verse 7]

Syad

Dridha

Iti

Acharya Bashitam

2 types

In this manner

- Vakya Vritti – Verse 28 – 2nd line – quotation is 1st line of Verse 87 – 2nd line of Verse 87 – Vidyaranya.

अज्ञानावृतिविक्षेपद्विविधज्ञानतृप्तयः ।
शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥८८॥

Seven stages can be distinguished in respect of the Self: ignorance, obstruction, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction. [Chapter 7 – Verse 28]

अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ।
वेदान्तानां प्रवृत्तिः स्याद्विधेत्याचार्यभाषितम् ॥८७॥

The teacher affirm that the Upanishads speak of Brahman both by negating what is not Brahman and by affirming positive characteristics. [Chapter 7 – Verse 87]

Verse 88 :

- To know Aham Brahma Asmi give up Jeeva Bava which comes because of inclusion of mind.
- By excluding mind, Jeeva Bava gone.
- In sleep resolve mind have Brahma Ananda.

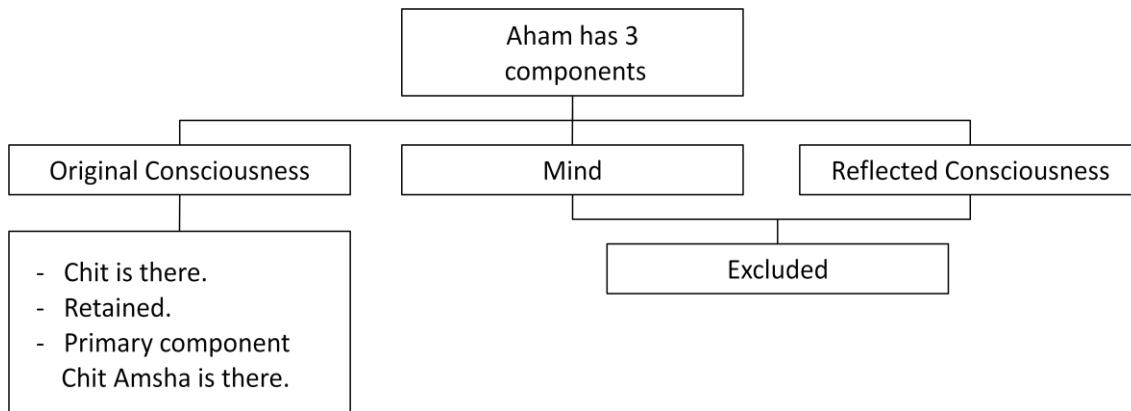
Chandogya Upanishad :

- **Tatu Soumya...**
- **Exclude mind by Baga Tyaga Lakshana and claim Aham Brahma Asmi.**

Purva Pakshi :

- Once you exclude mind how you get Aham?
- I have Aham status because of mind in sleep, no mind, don't use Aham meaning of I gone away. Then can't say Aham Brahma Asmi.
- You have excluded mind – condition for using Aham.

Vidyaranya :



- I am entitled to use Aham through Baga Tyaga Lakshana.

Purva Pakshi to Vidyaranya :

- Aham Artha Parityaga.
- Because of exclusion of Ahamkara, because mind is excluded.
- How can there be Jnanam of Aham Brahmasmi ? Aham Brahma iti Dhi Kutaha ?
- 1st line: because of exclusion of mind + consequently Ahamkara, how can there be Aham Dihi – Aham Brahma Asmi ?
- Akshe Partha Kutasta? Kutaha?
- Neivam, you can't make objection because Ahamkara not totally given up.
- Which is primary meaning of Aham if totally given up, Jahati Lakshana Vedanta Sara explains this. Not using Jahati Lakshana but Baga Tyaga Lakshana part of Ahamkara, we are retaining Chaitanya part.

- What is proof there is Chaitanyam without Ahamkara?
- Chaitanyam has to be everywhere, every time, all pervading, limitless, infinite, not limited by time, space, objects – lends reality to everything. Chaitanyam is core of everything including Ahamkara.
- Not excluding Ahamkara totally but retaining Chit Amsha.
- Excluding part of Ahamkara / Aham Artha out of Mukhya Artha alone, we are removing, excluding by application of Baga Tyaga Lakshana.
- Uditabva – Uktaha – mentioned in Vedanta when negating entire world, can't negate entire world totally.
- In world also there is Nama / Rupa Amsha and there is Sat – existence Amsha.
- Negate Nama / Rupa part, not Sat Amsha.

Therefore Say :

- Sarvam Khalu Idam Brahma.
- All this is Brahman, by Baga Tyaga Lakshana.
- Negate Nama Rupa – Sat which is everywhere is Brahman.
- Brahma Arpanam – Sat Amsha in Arpanam.
- Brahma Havii – Sat Amsha in Havii is Brahman.
- Can't negate anything, totally because Brahman is there everywhere don't throw baby with bath water.